

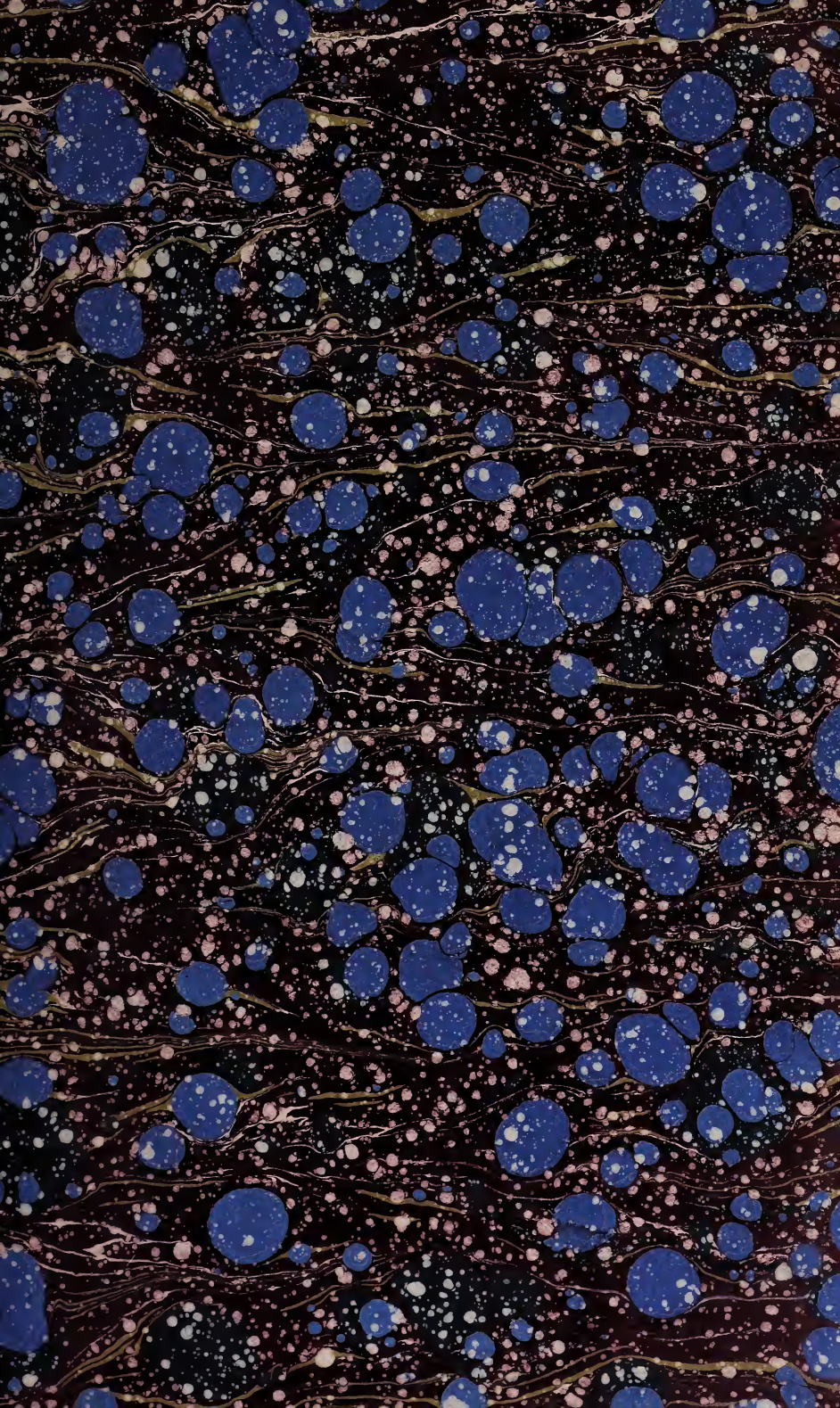




Bound by  
THOMAS OWEN,  
THE LIBRARY,  
OWESTRY.



















Digitized by the Internet Archive  
in 2017 with funding from  
Getty Research Institute



# Archæologia Cambrensis,

THE

JOURNAL

OF THE

Cambrian Archaeological Association.



VOL. III. FIFTH SERIES.

LONDON:

PICKERING AND CHATTO, 66, HAYMARKET, S.W.

1886.

LONDON :  
WHITING AND CO., 30 AND 32, SARDINIA STREET, W.C.

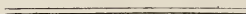


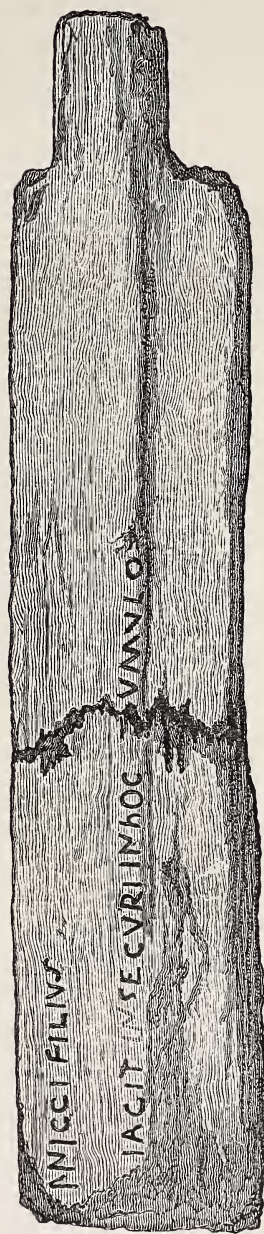
# CONTENTS.

---

	PAGE
Notes on the History of Monmouthshire . F. J. Mitchell .	1
Monmouth . . . . W. Bagnal-Oakeley	12
Carew Castle . . . . J. R. Cobb . .	27
St. Thomas, Over-Monnow . . . . P. Potter . .	41
On the Gurmars Stone, St. David's . . I. O. Westwood	43
Effigy in Bangor Cathedral . . . . .	52
Notes on the Older Churches in the Four Welsh Dioceses ( <i>continued</i> ). The late Sir S. R. Glynne, Bart.	55
Sudbrook Camp . . . . A. E. Lawson Lowe .	81
Architectural Notes upon Usk Church, Monmouthshire . . . . S. W. Williams	90
Early Inscribed Stones.—The Abercar Stone . . . . C. Wilkins and J. Rhys	93
Pembrokeshire Raths . . . . E. Laws . . .	97
Tredegar House, Monmouthshire . . C. O. S. Morgan	100
Origin of the Name Tredegar . . . Octavius Morgan	102
Carved Powder-Flask of Stag's Horn found near Hay . . . . D. R. T. . . .	106
Merionethshire Six Hundred Years Ago . D. R. T. . . .	108
Unrestored Churches . . . . G. E. Robinson .	121
Celtic Remains in Vendôme . . . . The late R. Perrott	128
Ecclesiastical Appointments, Patent Rolls, Charles II . . . . .	139
The Trial of Lord Ferrers . . . . .	145
Caerphilly . . . . . R. W. B. . . .	161
The Portionary Churches of Mediæval North Wales: their Tribal Relations, and the Sinecurism connected there- with . . . . . A. N. Palmer .	175

	PAGE
Celtic Remains in Vendôme ( <i>continued</i> )	The late R. Perrott 210
Roman Coins found in Monmouthshire :	
1. Caerleon and Caerwent . . . . .	M. Bagnal-Oakeley 224
Ecclesiastical Appointments, Patent Rolls,	
Charles II ( <i>continued</i> ) . . . . .	228
Tintern Abbey . . . . .	T. Blashill, F.R.I.B.A. 241
Rhiwaedog, Ynys y Maen Gwyn, Dolau	
Gwyn, and Nannau . . . . .	H. W. Lloyd 253
Notes on the Older Churches in the Four	
Welsh Dioceses ( <i>continued</i> ). The late Sir S. R. Glynne, Bart.	270
On a Mutilated Wooden Image of the	
Crucifix found in the Church of Kemeys	
Inferior, Monmouthshire ; and on other	
Wooden Images, or Portions of such,	
still existing in this Country . . . . .	M. H. Bloxam 282
Glamorganshire Documents . . . . .	292
Swansea Castle . . . . .	R. Capper, F.R.G.S. 302
Ecclesiastical Appointments, Patent Rolls,	
Charles II ( <i>concluded</i> ) . . . . .	308
Report of Annual Meeting at Swansea . . . . .	321
Subscribers to Local Fund and Statement of Accounts . . . . .	346
Local Museum Catalogue . . . . .	348
Index . . . . .	351
Illustrations, List of . . . . .	354
 OBITUARY . . . . .	 150
CORRESPONDENCE . . . . .	70, 234
MISCELLANEOUS NOTICES . . . . .	235, 315
REVIEWS . . . . .	152





THE ABERCAR STONE.





# Archæologia Cambrensis.

*FIFTH SERIES.—VOL. III, NO. IX.*

---

JANUARY 1886.

---

## NOTES

ON

## THE HISTORY OF MONMOUTHSHIRE.

MONMOUTHSHIRE is the border-land between Wales and England. Some years ago there was a very hot feud in the county as to whether it ought to be considered Welsh or English ; but it is now generally considered to have been the marches all through the middle ages, the neutral ground, or the battlefield, as the case might be. Anciently Welsh, and the abode of the tribe of the Silures, it was conquered by the Romans, and again by the Normans ; and though its language and its local names were Welsh, it became legally English in the reign of Henry VIII. In the reign of Charles II it was included in the Oxford circuit ; and the Lord Marcher's Court, which was held at Ludlow in Shropshire, was finally got rid of in the reign of William III, on the petition of the Welsh people. The Welsh language continued to be spoken until recent times, for we read of an English stranger being buried in Monmouth in the time of Queen Elizabeth ; and in Charles I's time, Captain Dabridgecourt, who was quartered at St. Pierre in 1644, and ordered to make levies for the King, speaks in no very complimentary terms of the slowness of the Welsh to respond to the call ; and writing to Prince Rupert, he professes his readiness to obey

the King's mandate to go to Jew, Turk, or Gentile ; but from the Welsh, he says, " Good Lord, deliver us !"

At the time of the second Roman invasion of Britain, Ostorius Scapula, one of the commanders of the Emperor Claudius, attempted to expel the Silures ; but the tribe, protected by their hills and mountains, gained the victory, and compelled him to retire, and shortly afterwards he died of the fatigues of the campaign. In the reign of Vespasian, however, their conquest was effected by Julius Frontinus, and the country became a part of Britannia Secunda,—a term given to the conquered land west of the Severn. It is well known how thoroughly the Roman settlement was effected, and how for several hundred years they occupied a position here somewhat analogous to our own at present in India. Their principal stations in this county were five in number,—Venta Silurum, now Caerwent ; Isca Silurum, now Caerleon ; Gobannium, now Abergavenny ; Blestium, considered to be Monmouth ; and Burrium, thought to be Usk. Two main Roman roads led through the county,—the Via Julia, from the mouth of the Severn to Caerwent, Caerleon, and also towards Neath ; and the Akeman Street, from Caerwent, across the Wye and Severn, to Cirencester. The Via Julia can still be traced, and is called in Welsh *Sarn-hir* (the long, paved causeway). It is said that there are traces of six British and Roman encampments ; one, very interesting and perfect, is to be seen on Twmbarlwm, and is well worth a visit from any one who does not object to climbing a stiff hill.

Caerleon was the capital of Britannia Secunda, and it is curious that during the whole of its occupation by the Romans not a trace of its history exists beyond a dim tradition of the martyrdom of Julius and Aaron during the persecution of Diocletian in the fourth century.

After the Romans left the country but little or nothing is certainly known of the events which occurred ; but in the days of King Alfred the Kings of Gwent



and Glamorgan placed themselves under his protection, and did homage to the Saxon rulers down to the Norman Conquest. In 892, or the following year, the Danes plundered the town, and ravaged the whole country. King Edgar, the great Saxon monarch, three times visited Caerleon on local matters and disputes between the Princes. In 976 the Danes destroyed the city of Caerleon utterly, and ravaged the whole country round. The Saxon fleet is twice mentioned as having appeared before Caerleon. The ships of those days were small, and the river is a tidal one, so this may have happened ; but in very early times Newport became the seaport of Caerleon ; and if the old chronicles may be trusted, very stirring events arose out of the rights and privileges thereto pertaining.

It may not be generally known that the church of St. Woollos, at Newport, is supposed to have been the cause of the defeat of Hastings. An extract from the Life of St. Gwynllyw, or Woollos, is interesting if only as showing that the British chroniclers took a very different view of the character of Harold from that held by Mr. Freeman, the historian of the Norman Conquest. It is as follows :—

“In the time of Griffith, the valiant King of all Wales, Edward being King of England, merchants frequently came from England, and exchanged merchandise in the harbour at the mouth of the river Usk. After the business was accomplished they paid toll ; for if they did not pay the accustomed tribute they were not to have any more leave to come and traffic in the harbour. It happened that at one time they would not pay. This having been heard, Rigrith, son of Imor, and grandson of King Griffith, went to the harbour in a rage, and, full of indignation, ordered the debt to be paid ; but they, although commanded, would not pay it. Afterwards, for the disgrace of the Englishmen, and in derision of their kingdom, he cut the rope of the anchor, and caused the loose anchor to be carried to the church of St. Gwynllyw. The sailors, returning to

the merchants, related to Earl Harold the disgrace and derision wherewith they were treated. The malevolent Earl being moved with great anger, and desirous to revenge, collected an army, which being gathered together, he rushed upon Glamorgan, being hostilely disposed to burn and lay waste all the country. This commotion having been heard, the inhabitants brought their goods to the refuge of the saints. These being taken, they fled and hid themselves in the woods. Afterwards an army came and burnt and ravaged, sparing no one, but taking away whatsoever it found. In the meantime, the lock being broken, some of the robbers entered the church of the venerable Gwynllyw, which was full of garments, provisions, and many valuable things. These being seen, like most greedy wolves they stole everything they saw in the church. The anchor aforesaid, which was the cause of the robbery and plundering, was, however, not seen by any one, but was, notwithstanding, in an inner corner of the church. The cheeses were divided by the robbers. When cut, they appeared bloody in the inside. The whole army was amazed, and with ready hands restored everything that they had stolen. Besides, Earl Harold being pricked among the first with painful compunction, offered on the altar on behalf of his soldiers. Then he returned, and dreading greater punishment, promised that he would never violate the refuge of the venerable temple. Soon after, in the following month, for that wickedness and other crimes, he was conquered in the battle of Hastings by King William, and slain."

This country was well known to Harold, for he had a hunting palace at Portskewet, near Chepstow, which is said to have been destroyed by Caradoc ap Griffith, in revenge for Harold not having helped him to recover the principality of South Wales. Mr. Freeman, in his *History of the Norman Conquest*, says that Harold's mother, and sister and niece, fled from Exeter after the siege of that city, and took refuge on the Flatholm in the Bristol Channel. The church-

yard of St. Woollos was again the camping-ground of a boisterous army in the reign of William, who sent his son William Rufus to burn and harry Glamorgan, in revenge for the refuge afforded by Caradoc, king of that country, to some mutinous Norman knights. At this time, when Glamorgan is mentioned, Gwent is included, for there appears to have been no separate country of Gwent as a whole, but it was all broken up into small lordships. The event is thus related:—“William, being enraged and angry, and excited with indignation, sent his son William Rufus, a brave young man and warlike, with immense force and armed soldiers to Glamorgan, which was laid waste and burnt, and deprived of money. The army being, therefore, fatigued on their return, rested a certain night in fixed tents about the church of the most blessed Gwynllyw, the town being empty of men, who had fled to the woods for safety from their enemies. The houses were full of divers kinds of corn, whence they fared abundantly; but the reverse was in the horse pastures, for there was not there any pasture, but odious famine. No horse would taste the oats, and Almighty God would not open the closed houses. Holy Gwynllyw prayed, whom the Deity heard. This miracle having been seen, William Consul among the first, offered valuable gifts to God and the church, asking mercy and pardon for demolishing the houses. The whole army subsequently kneeled before the altar, offering with penitence and fear, and promising that they would not any more violate the land of St. Gwynllyw, and that such things as they had before done, they would never do again.”

It is to be observed that in these old records there is much more sympathy with the Normans than with the Saxons. Perhaps the Britons were secretly glad of the reverses which had happened to their old enemies the Saxons; perhaps these monkish tales have been touched up and recast by later monks who loved the Norman rule. Whether the natives of this country



preferred the Norman suzerainty to the Saxon or not, it seems to have been thought necessary to guard the land by no less than twenty-five Norman fortresses. These formed two lines, the first including Scenfreth, Grosmont, Monmouth, Chepstow, and Caldecot, on the banks of the Monnow, the Wye, and the Severn ; and the second, including Whitecastle, Usk, Llangibby, Caerleon, and Newport, stretching in a diagonal line from Grosmont to the banks of the Rumney. Many important historical events took place at these castles. Henry II seized that of Caerleon, and burnt the town, it is said, in revenge, because its lord would not join in his expedition to Ireland. Henry III defeated Llywelyn, the Welsh prince, at Grosmont, and his queen built the beautiful church there. Henry V, when Prince of Wales, drove Owen Glyndwr out of Grosmont Castle, and defeated him in battle at Usk.

Newport Castle was the refuge of Simon de Montfort, the great Earl of Leicester, in the contest between Henry III and his barons. After the escape of Prince Edward victory deserted the banner of that heroic man. Woodward says : " The bridges on the Severn were broken down by Edward's troops, who also seized upon the boats they found on the stream, and in an engagement on the wide estuary now called the Bristol Channel, they defeated the ships of their great opponent. They were drawing their toils closer and still closer round him ; at Hereford he was beset for a time, but whilst some of his followers, driven into Gloucestershire, submitted themselves to the prince, he broke out, and being joined by Llewellyn, with whom he contracted a still closer alliance, attacked and destroyed Monmouth Castle, and devastated the lands round about ; then throwing himself into Newport, he was shut in on every side. The Earl at length made his escape from Newport by night, and almost alone, and returned to Hereford, for he found it difficult to keep his men together in the Welsh territory, being used (like all Englishmen to this hour) to bread ; they

could not relish the meat and milk which were the chief sustenance of the Cymry, and the ways were so beset by parties of the enemy, that none were safe. He was expecting the arrival of his brave son with new forces, when Prince Edward received tidings of their approach, and fell upon them unexpectedly, making almost all of them prisoners. And then came the end. On the 5th of August was the fatal fight of Evesham."

Some time before this, in the reign of Henry II, Newport had been the scene of a treacherous and disgraceful massacre. The King, on his return from Ireland, desired to make peace with Iorwerth ap Owen ap Caradoc, and Iorwerth obeying the king's summons, desired his son Owen to come to him upon the road. Owen, in conformity with his father's orders, hastened forward with a small retinue, who were so well assured of the King's protection, that they thought it needless to encumber themselves with arms which might retard their journey. This exactly suited the dastard purposes of their inveterate enemy, the Earl of Gloucester, whose soldiers being apprised of their errand and intended route, were in waiting to receive them, and as they passed Newport Castle, rushed out to attack them. Owen was killed upon the spot with most of his followers, a few only escaping to carry back the heavy tidings to his father.

At the time of the Reformation there were about seventeen religious houses in the county, but one of these, Llanthony Abbey, had fallen into decay long before from other causes. At the time of the dissolution there were only about thirteen monks in Tintern Abbey. Llantarnam Abbey is the subject of legend, and it is stiffly asserted in some histories that King Arthur was crowned within its walls, and that his queen underwent the same ceremony in St. Julian's nunnery. As, however, the monastery does not appear to have been founded until the twelfth century by Howel, the story may be safely dismissed, though, like

other religious houses, the great foundation may have been preceded by buildings of wattles and rods. In the time of Mary, Elizabeth, and James I, the usual barbarities appear to have been practised upon many persons in the name of religion, but Monmouthshire seems to have gone quietly through all those troubled times, and it is not until 1679 that we find an execution for religious causes. The victim was Charles Baber, *alias* David Lewis, a Jesuit priest, who was apprehended one Sunday morning by six armed men in a little house in the parish of St. Michael, Llantarnam, and taken that day to Abergavenny, and the next to Monmouth gaol, where he was kept in a room by himself, for which he was obliged to pay fourteen shillings a week. The following year he was sentenced to death at Monmouth. He was then sent to London, and strictly examined concerning the pretended Popish plot, but after vain attempts to induce him to add to Titus Oates's false testimony, he was sent back again to Monmouthshire, and eventually hanged at Usk, with the usual horrible accompaniments, on August 27th, 1679. Challoner gives his very long speech before execution, which says volumes for his resignation and presence of mind.

At the time of the civil war in the reign of Charles I, Monmouthshire was again the scene of stirring events. In the Diary of Richard Symonds, who accompanied the King in his many marches, a list is given of all the castles in the county, and of these eight are pronounced habitable, and two of these, Pencoed and Penhow, are registered "very fair", and one, "Llangibby, strong and inhabited and fortified". Pencoed was the residence of Sir Edward Morgan, who was High Sheriff for that year, 1645. The habitable castles were Chepstow, Raglan, Monmouth, Usk, Llangibby, Pencoed, Penhow, and Beeston. The castles mentioned as "ruined" at that date are Caerleon, Newport, Abergavenny, Arnold, Whitecastle, Grosmont, and Skenfrith; the last three belonging to the Duchy

of Lancaster. Callicot, Trewilliam, and Greenfield Castles are mentioned as having no ruins left. If by Callicot he means Caldicot, he must have had his information second-hand and not very correctly, for Caldicot is a strong and interesting castle, though in a ruined condition. Notwithstanding its return as "ruined" there appears to have been a garrison for the King in Newport Castle of about fifty men (five hundred were paid for), commanded by Col. Herbert, eldest son of Lord Herbert of Cherbury. It appears that in those days the town of Newport consisted entirely of one long street, called Monmouth Street. This Herbert seems to have been a staunch royalist; he resided at St. Julian's, near Caerleon, and Oliver Cromwell wrote him the following sharp letter :

" Leaguer before Pembroke,  
"18th June 1648.

" SIR,—I would have you to be informed that I have good report of your secret practices against the public advantage; by means whereof that archtraitor, Sir Nicholas Kemeys, with his horse, did surprise the Castle of Chepstow; but we have notable discovery from the papers taken by Col. Ewer on recovering the Castle, that Sir Trevor Williams of Llangibby was the malignant who set on foot the plot. Now I give you this plain warning by Captain Nicholas and Captain Burges, that if you do harbour or conceal either of the parties, or abet their misdoings, I will cause your treasonable nest to be burnt about your ears.

" OLIVER CROMWELL."

It is well known how Charles I came to Monmouthshire after the battle of Naseby; how hospitably he was received by the Marquis of Worcester at Raglan Castle; how nobly that castle held out against Fairfax; and how at length it was forced to capitulate in 1646, the horses having eaten their halters for want of forage, and having to be fastened with chains. Chepstow Castle was the last garrison that held out for the King. It fell in 1648, when Sir Nicholas Kemeys, the Commander, was, in spite of proposals to capitulate, massacred by the Parliamentary soldiers. On July 22,



1645, King Charles went to Creeke (Crick House ?) to meet Prince Rupert from Bristol. There is a tradition that the Parliament men came in at one door, whilst King Charles left by the other : it may have been on the occasion of this visit. After the council of war the King returned to Raglan and the Prince to Bristol. On Thursday 24th July, the King came to Black Rock, intending to get over towards Bristol. The gentlemen of Wales persuaded earnestly his stay, and immediately raised the "Hoop ! hoop !" The chief inhabitants of Monmouthshire seem to have taken the royal side, with the exception of two or three who were, like the majority of the commons, only anxious to live at peace and to save their goods, and for that purpose were occasionally to be found, first on one side and then on the other.

In the letter from Captain Dabridgecourt, before alluded to, written from St. Pierre in 1644, he speaks of the difficulty of rousing the inhabitants to any exertion. He writes to Prince Rupert : "I shall beseech you to send me no more into this country if you intend I shall do you any service, without a strong party to compel them, not to entreat them. . . . The ammunition hath been here these seven days for want of carriages, and I fear shall stay seven more unless I have some power to force the people. They value neither Sir John Winter, his warrants, nor mine, nor any. Some say they will not come ; the rest come not and say nothing. All generally disaffected, and the force that is in Chepstow not able to compel them. . . . Here be two or three constables deserve hanging, and I had done it ere this if I had but a party to defend me from their Welsh bills."

Some years ago, in the roof of the Priory House, Caerleon, an old letter was found, which may be seen in the Museum at Caerleon. It runs thus :

"Captain Thomas Morgan,—You are to remain with the Train Band under your command in the town of Chepstow, to

secure the said town, and not to permit any of the firearms to go out of the said town. Also, of the four pieces of ordnance which are there, you are to dispose two of them for the defence of the town of Monmouth; and for so doing this shall be your warrant.

“Dated at Ragland the 28th day of March 1643.

“ED. HERBERT.”

Mr. Wakeman says that “the writer of this letter, Ed. Herbert, was an active Parliamentarian of Merthyr Gerin Grange, in Magor; he died in 1666. Who Capt. Thomas Morgan was is not so clear.”

The close of the civil war concludes the picturesque and adventurous part of the history of Monmouthshire, but enough has been said to show how inexhaustible that history is, and how it may be viewed in very different ways,—civil, military, and ecclesiastical. The abundance of materials, not the scarcity of them, has hitherto hindered the production of a complete and reliable county history, and two or three antiquaries of note have delayed publishing valuable facts, on account of the continual growth of interesting matter, as their researches went on. The industrial and commercial history of the county has a large field for those interested in it, from the first ironmakers at Pontypool, who were a family of the name of Grant, and who were succeeded in the year 1565 by Mr. Richard Hanbury, citizen and goldsmith of London. At that time, the reign of Elizabeth, the ore was smelted with charcoal, and to prevent the destruction of timber in making it, a statute was passed prohibiting the erection of iron works, except in certain districts; of these Monmouthshire was one. In 1740 coal was successfully employed in iron-smelting, but the iron industries of this county developed at first very slowly, and the famous Nantyglo works even were at first unsuccessful.

Later on an immense stride was taken, and the coal and iron trade is the greatest industry in the county, and a powerful factor in all its concerns.

Of course, in this sketchy memorandum only a few

points have been touched upon, but these will show the immense variety of subject there is in the history of our own neighbourhood ; and the history of even a small part, if carefully worked out, will often throw light upon the history of the whole kingdom.

F. J. MITCHELL.

---

## MONMOUTH.

THE town of Monmouth has generally been considered to occupy the site of the Roman station called Blestium, and the distances given in the Itineraries bear out this opinion, though with the exception of a few coins no relics of Roman times have been found there. When a former visit of the Cambrian Association was made to Monmouth in 1857, it was stated by Mr. Wakeman that he had carefully examined the remains of the ancient Norman town, and considered it identical with the Roman one. But looking at the shape of the ancient suburb of Over-Monnow, with its two main roads at right angles, and open space at their point of intersection, surrounded as it is by an angular earthwork, I cannot help thinking it to have been a more likely position for ancient Blestium than the Norman town of Monmouth, especially as the Romans preferred low ground near rivers for their towns ; but I leave this matter for the consideration of those better versed in Roman castrametation than I am.

Leland says that the town, where not defended by the rivers, was enclosed by a wall, which wall, he adds, extended from the Monk's Gate and East Gate almost to the Wye ; and again from Monk's Gate to the Monnow. He also says there were four gates in the wall of the town—the Monk's Gate, East Gate, Wye Gate, and Monnow Gate ; “ the latter being upon that bridge under which the Mone flows.” This description of the



# MONMOUTH

A	S. Thomas Ch.	I	Monk Street
B	S. The. Street	K	Monks Gate
C	Monmouth Street	L	Whit crofe street
D	The Bayley	M	Dixtons Gate
E	The Caſtel	N	Wye Bridg
F	Butchers Rowe	O	Wy Brid ward
G	S. Maryes ch.	P	The market houſe
H	Monkes church	Q	The old wall

Monmouth ſtreet

Clawda ddu.

THE SCALE OF PASES

From a copy of Speed's maps by Mr. E. B. O.



position of the latter gate must be incorrect, as the walled town ended near the top of Monnow Street. Speed's map, 1610, shows the position of these gates, calling the East Gate by the name of Dixon's Gate, and the gate at the top of Monnow Street, near the Bailey, the West Gate. There were remains of a gate in this position a few years ago, which were used as a gaol.

Starting near this point, the wall ran behind the houses in a direct line towards the Wye. The street formerly called the Back Lane, but now St. John Street, Glendower Street, and Workhouse Lane, was evidently the fosse: at the bottom of Workhouse Lane it turned at right angles towards the Wye-bridge Gate, and going on in the same direction, on the north side of Wye-bridge Lane (which was the fosse), a little beyond the east end of the Lane turned at right angles, or nearly so, to the East Gate, now Dixon Gate, of which there are some remains of one of the towers, forming part of the Old Nag's Head Inn. From thence the rampart and fosse, as laid down in Speed's map, extend to Monk's Gate and the high bank of the Monnow, and along it to the Castle, where the wall went round the Castle, and joined the town wall again at the gate at the top of Monnow Street. This enclosed an area of twenty acres, beside the Castle. In addition to these gates there seems to have been a postern, or sally-port, at the end of Workhouse lane.

In making the circuit of the town a few days ago, in company with Mr. Griffin, we passed through the premises of Mr. Thomas Baker at the top of Monnow Street, and the latter pointed out to us the course of the town ditch, now filled in, but which originally ran from the direction of the river Monnow through his orchard and garden, under the castle hill to Monnow Street. This is a considerable divergence from the line of circumvallation as given by Leland, Speed, and others, and would place the town gate lower down Monnow Street; and it seems to me that this was the case, for,

in describing an engagement between the Royalists and Parliamentarians in 1645, a contemporary writer says, "that the Royalists, seeing Col. Kyrle approaching with 100 muskettiers, retreated to the lower end of Monnow Street,<sup>1</sup> which they had possessed a long time, and upon his coming to the inmost bridge in the midst of Monnow Street, he commanded it to be let down",<sup>2</sup> etc. If this should prove to be the original position of the town gate, the gate described as formerly used as the gaol would be the one from the town to the outer bailey of the castle, and is probably the gate spoken of in old writings as St. Stephen's. This deviation from Speed is shown by a dotted line on the map.

The suburb of Monmouth, now called Over-Monnow, appears to be of considerable antiquity, as it is surrounded by an ancient earthwork known by the name of "Clawdd dhu" (Black Dyke or Ditch). This earthwork, which appears to have begun at the river Monnow, between the mouth of the Scud Brook and Monnow Bridge, crosses the road, and runs through the gardens near the old Dry-bridge turnpike gate; then turns at a right angle, and extends for some distance its course in the direction of Gibraltar Hill, and then turns towards the Monnow again, where it ends near the old Cinderhill turnpike. The name Cinderhill tells its own tale; it is a street made over the cinders of the ancient bloomaries. In ancient times the process of extracting the iron from the ore was so imperfectly performed that a few years ago men were employed to raise these cinders in order to resmelt them. Heath, in his *His-*

<sup>1</sup> The following note is in Heath's account of Mr. Baker's house, then occupied by Mr. Hughes, and which I mention because it is just opposite the position where I imagine "the drawbridge in the midst of Monnow Street" was situated. "Mr. Hughes is induced to believe, from some ancient doorways and walls now remaining in his cellar, that the site of his house formed part of Monmouth Castle. Certainly their appearance justifies such a conclusion, and from their affinity we should be induced to credit the opinion." Instead of the "Castle" I should be inclined to say the Town Gate as marked by the dotted line.

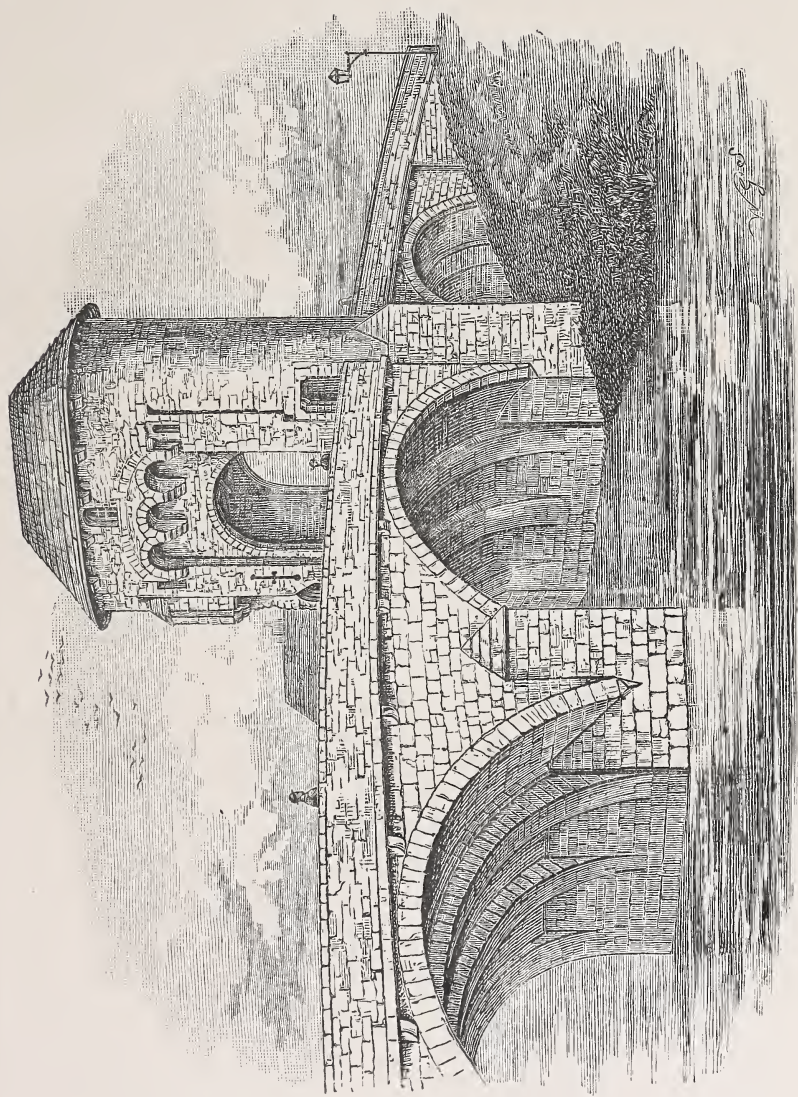
<sup>2</sup> Webb's *Civil Wars*, vol. ii, p. 400.

*tory of Monmouth*, describes a flood in 1795, which tore up the Cinderhill road, and disclosed the cinders of which it was composed.

The ancient Norman church of St. Thomas stands in an open space in this part of Over-Monnow, and the base of an old cross may be seen near the Green Dragon Inn. On Speed's map the street is called St. Thomas Street, and the cross is represented *in situ* at the junction of the four streets. This part of Monmouth was in the middle ages called the Capper's town, from the fact that most of its inhabitants were employed in making hats or caps. Shakespeare refers to this headgear in his *Henry V*, where Fluellen says to that monarch: "If your majesties is remembered of it, the Welshmen did goot service in a garden where leeks did grow, wearing leeks in their Monmouth caps; which your majesty knows to this hour is an honourable padge of the service, and I do believe your majesty takes no scorn to wear the leek upon Saint Tavy's day." Fuller, in his *Worthies*, giving an account of the Monmouth caps, speaks of them thus: "These were the most ancient, general, warm, and profitable coverings of men's heads in this island. In the old church of St. Mary there was a very elegant chapel called the Capper's chapel, which was taken down in 1736.

The gate-house on Monnow bridge is a good specimen of a late Norman building of its kind. It was in no way connected with the walls of the town, but was probably used for the collection of tolls at fairs, which were held *extra muros*. Between the walled Norman town and the bridge over Monnow lay an open space; for Monnow Street could not have been built till many years later. This open space was the market ground, as the name Chippenham still reminds us. From the Anglo-Saxon *ceapian*, to buy, are derived many names of towns of early commerce. A *chipping* was the old English term for market, and *ham*, home or place. Monnow Street still continued to be used for the same purpose at the large fairs, until the New





GATE-HOUSE, MONMOUTH BRIDGE.





Cattle Market was provided in 1876. The bridge was originally much narrower than it is at present, as may be seen by looking at the arches from beneath. The arches of the footway are modern.

Near the tower on the river Monnow stands a late Norman church dedicated to St. Thomas, in the diocese of Llandaff, which has two ornamented Norman doorways on the north side, one formerly leading into the nave, and the other into the chancel. There is also a Norman chancel arch, and in the chancel on the north side a string course about  $5\frac{1}{2}$  in. by  $3\frac{1}{2}$  in., 5 feet 4 inches from the floor, which originally existed on the south side, but was cut away by the ignorant zeal of a mason to make room for the gas pipes.

The Castle of Monmouth stands on a high mound on the southern bank of the river Monnow, which formed part of its defences, and we see by Speed's Map that it was enclosed by the town wall. It probably was the site of a Saxon *castellum*, for it is mentioned as one of a line of strongholds erected to curb the predatory incursions of the Welsh. This fortress would be an earthen mound palisaded on the summit, and surrounded by a deep ditch, with little or no masonry; but the situation was of so much importance in the subjugation of this part of the country, that we find very soon after the Norman Conquest that a stone castle was erected on this spot; and the *Liber Landavensis* fixes the date at about 1071, in the following passage: "In the time of King William and Earl William, and Walter de Laci, and Raul de Bernhai, Viscount (Sheriff) of Hereford, the Castle of Monmouth was built; and Earl William gave a moiety of the Castle to his three barons, Humphrey, Osborne, and William the Writer; and on Earl William's death Earl Roger succeeded him, and through treason he was captured, together with his betrayer, by the King. They three, with others, were dispossessed. After these things the Castle was given to Guerthenauc (or Wihenoc), and in his time Bishop Herwald consecrated

the church of the Castle of Monmouth,—‘et in tempore illius Herqualdus Episcopus consecravit ecclesiam de castello Minqui.’” This church, which was dedicated to St. Cadocus, was removed about 1134 from the interior of the Castle to some mutually convenient locality outside it, having become inconvenient to the garrison, who were unpleasant to the monks who served it. Wihenoc was succeeded by William Fitzbaderon, who is mentioned in *Domesday* (1086) as holding the Castle.

Lambarde tells us that in the reign of King John the Castle was alternately possessed by opposite parties. He says it was occupied by “Richard the Erle Marshal, who associating with other noblemen moved war against the King; and then by the Earl of Gloster; and after this, Symon speedily following, assailed, took, and razed it to the ground.”

In 1216 John de Munmuth was made Governor of St. Briavels. He gave the Hospital of St. John of Monmouth to the monks of St. Florence at Saumur. In 1266 Prince Edward surrendered the Castle and honour of Monmouth to his brother Edmund, surnamed “Crouchback”, and it continued in his family till it came to John of Gaunt by his marriage with Blanche, daughter and heiress of Henry Duke of Lancaster. Monmouth Castle was a favourite residence of his, and of his son, Henry of Bolingbroke, afterwards King Henry IV.

The greatest historical event connected with this Castle occurred in August 1357, when the son of the latter, the future King Henry V, was born within its walls; and tradition still points out the wall of the room where the conqueror of Agincourt first saw light. (See illustration next page)

I know not any remarkable event connected with Monmouth Castle during the long Wars of the Roses, but when we come to the times of the civil wars between Charles I and the Parliamentarians, we find that with varying fortune it was in possession first of one

side, and then of the other, till on March 30th, 1647, it is recorded that Colonel Kyrle came to Monmouth, and gave orders for the sleighting of the garrison, and



Monmouth Castle.

The Walls of the Room in which Henry V was said to be born.

the soldiers and townsmen began to pull down the round tower of the Castle, and to demolish the works ; but it was not till December 22nd of the same year



that the tower of the Castle of Monmouth fell down upon one side. Upon the site of the fallen tower, and with the materials of it and of other parts of the Castle, the first Duke of Beaufort built the present Castle House in 1682. This contributed to the further destruction of the Castle, and left the scanty remains of the old fortress in its present dilapidated state. In the beginning of this century an outwork of the Castle still stood near the narrow part of the top of Monnow Street, as previously mentioned. This was the Bailey Tower, and its name is still retained in the name of the ward of the borough, which is called the Bailey Ward. A fragment of what may have been the great hall of the Castle remains, as also some of the walls of two dilapidated flanking towers; but the existing relics are too insignificant to give a clue to the original plan.

#### THE PRIORY.

The Priory of Monmouth was founded by Wythenoc de Munmuth, about 1073, as a Benedictine monastery, subject to the Abbey of St. Florence, or, as it is sometimes called, St. Laurence, near Salmur, in Anjou. From Dugdale's invaluable *Monasticon* we reprint the following particulars of its history :

“WiHENOC de Monemue, or Monmouth, in the time of Henry I brought over a convent of black monks from St. Florence, near Salmur, in Anjou, whom he placed first in the church of St. Cadoc, near the Castle here, and afterwards in the church of St. Mary. The first endowment of this house consisted of various churches, chiefly in the neighbourhood, with three carucates of land near the Castle of Monmouth, a carucate at Lancadok, a carucate at Snenton, and various tithes. BADERON of Monemue, brother of WiHENOC, gave the monks here three forges, with the tithes of vill in Monmouth. Hugh de Laci gave them an annual rent of three shillings in Lideney. Richard de Cormeiles gave them the church of Weston, with all his right in the church of Tradinton. The former of these donations was confirmed by Walter de Cormeiles, his son.

“Of two hospitals which were founded at Monmouth by John

de Monemuta about A.D. 1240, one, dedicated to St. John, was given by his son to the Abbot and monks of Salmur, of whom the monks of Monmouth formed a part. The deed of foundation of the other hospital, dedicated to the Holy Trinity, is given with the deeds of Monmouth Priory.

“Edmund, Earl of Lancaster, second son of Henry III, gave to the Prior and Convent of Monmouth ten acres of wood in Bochotte, in the road from Monmouth to Hereford, with two acres of waste land in Codythan.

“Monmouth was, among other alien priories, seized by the Crown during the various wars with France, but was as regularly again restored. Henry IV, in the first year of his reign, restored all conventual alien priories, reserving in times of war to the Crown, what they paid in times of peace to the foreign abbeys; but in the reign of his son they were given to the King without reserve.

“Monmouth Priory, however, was one of those which were allowed to become denizen, and so remained till the general suppression of religious houses in the time of Henry VIII, when its revenues were rated at £56:1:11. The site was granted, in the 4th and 5th of Philip and Mary, to Richard Price and Thomas Perry.

#### “PRIORS OF MONMOUTH.

“Robert occurs Prior of Monmouth in the time of Henry I, in the first charter of Baderon de Monemue, as does Goisfridus or Geoffrey in another charter of Baderon, and in one of Richard de Cormeliis, about A.D. 1125. The Geoffrey mentioned in the latter charter is probably the same person who is called ‘Geofredus Parvus’.

“Peter occurs in the charter of Hugh de Laci, about 1134.

“Florentius occurs in the charter of John de Monemuta the elder, in the time of Elias Bishop of Llandaff, about 1230 A.D.

“Peter de Bosco occurs A.D. 1297.

“Thomas Tynney was made Prior A.D. 1379.

“Richard Ward occurs in the first year of Henry IV, A.D. 1400. He died in 1412.

“William Eyton succeeded in the same year.

“Robert occurs in the time of Booth, Bishop of Hereford, about A.D. 1500.

“Richard Taylbush was the last Prior, A.D. 1539. He received an annual pension of £9 after the Dissolution.

“No Register of Monmouth Priory is noticed anywhere; nor have the editors of the new *Monasticon* as yet found an impression of its common seal.

“Vide ‘In bibl. Bodl., Oxon., MS. Dodsworth, vol. lxiii, fol. 104, cartas quasdam spectantes ad prioratum de Monmouth, Pat. 15, Edw. III, p. 3, m. 2, vol. iii, in Bundello Benef. alieniq., 48 Edw. III, de eccl. de Monmouth, Stretton, Asperton, Dixon, Tatington, Llanrethall, Castro Godrich, &c., Prioratui alien. de Monemuta appropriatis.’ Rec. in Scacc. 33 Hen. VI, Mich. Rot. 12.

“Certain Pleadings of the 4th year of King John, as to the Church of Staunton, which belonged to this Priory, are preserved in the Augmentation Office, in which repository are also to be found several deeds from its benefactors, and a Court Roll of the 7th Rich. II.”

The last of the Priors, Richard Tailebus or Taylbush, granted on Jan. 27, A.D. 1535, in the 27th Henry VIII, a lease for seventy years of “all that scite and manorial place lying in the town of Monmouth, and joyning the priori church, and the parish church of Monmouth, to Rob. Terghwhyte at a reserved rent of £6 : 13 : 4 per an, taking £20 sterling in the name of a fyne.” He was evidently setting his house in order, for the previous year the King’s commissioners had valued the Priory; and the following year, in the account rendered by the King’s servants, the Priory is described as lately dissolved.

The situation of the Priory Church seems, from the above lease, to have been near to the parish church, and in Speed’s map it is drawn as close to the east end of it. In 1736 there was still standing the ruin of this grand church, consisting of what Mr. Heath describes as “beautiful arches springing from massy columns”; but in those days of destruction it was considered to be in the way.

The accompanying sketch of St. Mary’s, with the ruins of the old Priory Church adjoining, gives an idea of the position of the original church belonging to the Benedictine Priory, and agrees with Speed’s description of it. “In this town a beautiful church with 3 isles is remaining; and at the east end a most curiously built (but now decayed) church stands, called the Monks’ Church.” The nave of this church was for the use of

the parishioners, while the ruined eastern portion formed part of that used by the monks.<sup>1</sup> The latter church appears to have been cruciform ; and probably adjoining the north transept was the chapter-house of the order. This and other buildings would extend in the same direction till they joined a building, the wall of which was pulled down some years ago in preparing



St. Mary's Church.

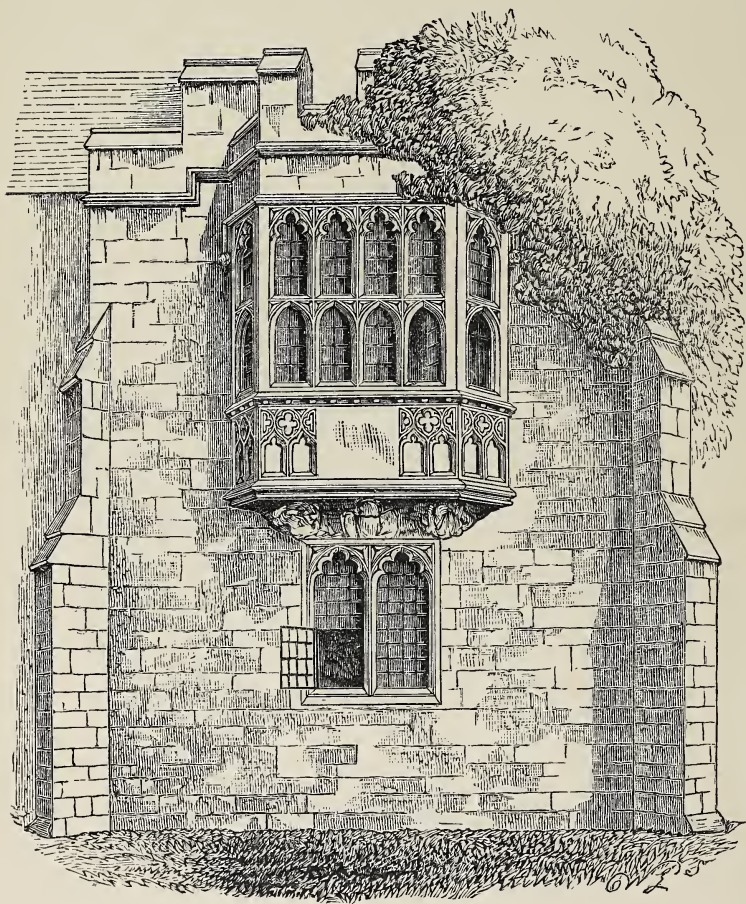
the ground for the erection of the offices of the Registrar of the County Court. Here was probably one of the day-rooms of the monks ; and in the process of removing the *débris*, the workmen discovered a series of encaustic wall-tiles, which were described by the late

<sup>1</sup> In 1684 the first Duke of Beaufort, in his progress through Wales, describes a monument of a knight, cross-legged, on an altartomb then existing in the church, which was traditionally considered to be John of Monmouth. This had been damaged by Cromwell's soldiers, and was entirely destroyed when the church was "*restored*" in 1736.



Mr. Wakeman in his paper on the Priory of Monmouth, printed by the British Archæological Association in its *Journal*, vol. iv, p. 216.

Of the conventual buildings there still remains the part known as "Geoffrey's Window", though, of course,



many years later than his time. Geoffrey was a Benedictine monk, Archdeacon of Monmouth, and Bishop of St. Asaph, 1152. He was said to have been born in Monmouth. This window was probably in the domestic buildings of the Priory, erected in the middle or latter part of the fifteenth century.

The common seal of the Priory is unknown, but several impressions of the seal of Prior Florence exist in the Augmentation Office. It is an eagle with two heads displayed, with a crescent in chief, and the legend reads, SIGILLUM FLORENCE PRIORIS MONEM.

In addition to the Priory we read of St. John's Monastery and the Hospital of the Holy Trinity. These were probably of the same foundation, and they are described in the charter of John of Monmouth, during the priorate of Florence, about 1216, as being situated without the East Gate of Monmouth; but no trace whatever of the buildings remains.

The parish church, dedicated to St. Mary, stands on the site of the ancient Priory Church. At the recent restoration, in 1881, the bases of the pillars of the old Norman church were exposed to view; and one respond of the arcading still remains against the wall of the tower, which forms part of the western end of the present nave. Its base is 3 feet 6 inches below the present floor. An ancient encaustic pavement was discovered some feet below the present floor, and a broken portion of a cresset-stone was found by the workmen excavating in the interior of the church. The fragmentary block measures 18 ins. by 11 ins., and contains the remains of six cups about  $2\frac{1}{2}$  ins. in diameter, and 2 ins. deep. The bottoms and sides of the cups have dark discolorations, as from the action of fire. The cressets or cups were filled with fat, and were used by the monks as lamps at the night offices of the church, and in their dormitories. A holy water stoup was also found built into one of the walls that was taken down. There is a good four-light, late Decorated window in the western side of the tower, and a fine arch of the same date opening into the church. On the north and south sides of the tower are two turrets (Norman, I imagine) about 7 ft. wide, and nearly 6 ft. deep, running high up the tower. The one on the south contains the tower-staircase. An elegant spire surmounts the tower. The church has been rebuilt from the plans

of Mr. G. E. Street, R.A., in Early English style, with the addition of a new chancel and vestry. This church was until lately in the diocese of Hereford, but it is now in that of Llandaff, the river Monnow having been, until 1844, the boundary between the two dioceses.

There has of late been much discussion as to the arms of the town of Monmouth, and some authorities consider that it has no right to use the shield which is given on the old map of Speed. The town-seal has the



device of a common trow under sail, and it was granted when Charles II gave the town a new charter. It has this inscription engraved round the handle, under the matrix : "*xxvij Anno Regni Regis Caroli 2<sup>di</sup> nunc Anglia*", etc. "*Rec'us Ballard Ar: tunc Secundo Major Villa de Monmouth.*"

A few years ago the matrix of the seal of the Chancery of Monmouth was discovered by a poor man in the Wye, and for some time this was used as the weight of a clock-pendulum ; but having been seen by some one who recognised its original use, it was rescued from its ignoble position. It was engraved in the *Journal* of the Archæological Institute in March 1857. It appears to be well executed, and quite perfect, and bears the figure of an armed knight on horseback, with this inscription : "*S: Edwardi : di : gra : reg : Angl : t : Francie : Cancellarie : sue : de : Monemouth*". This was the official seal of the Court of the Lord Marcher of Monmouth, who held his own court, modelled after those at Westminster ; and from this court issued writs



both original and judicial. The King's writs did not run in the marches, nor could the Crown officers execute any such writs within these precincts unless the whole barony was in question, and in case of high treason. The date of the seal is given as Edward IV.



Seal of the Chancery of Monmouth.

## CAREW CASTLE.

No other place that I know shows so plainly, and in such contrast, the different periods which have principally affected it as Carew Castle. First, the original construction, probably *tempore* Henry II. As viewed from the west it looks like an Edwardian castle with later windows and battlements; but it is really earlier, and part of the east side and the north-east tower are of the same date, namely Early English. Second, the east and west interior faces built by Sir Rhys ap Thomas about 1480. Third, the north front and the north side of the inner court, the work of Sir John Perrot



about 1580. And fourth, the siege in 1644, the effect of which was the reverse of constructive, on the whole of the south side.

The earliest works which show a definite date are, in my opinion, the piscina and the rudiments of the original north light in the chapel, and a window in an unoccupied and inaccessible chamber at the top of what I have called the north-east tower, the square tower adjoining the chapel on the north side. This last is the highest chamber in the Castle; and these are all well defined Early English. There can scarcely be a doubt that this was the date of the first construction, the remains of which are the north-west and south-west towers with their connecting wall and building, and the south-east tower with the gateway and all the east front as far as the square tower just named.

I fail to find any trace of a British *caer* or camps of any sort.

Sir Rhys appears to have altered every light (except that in the north-east tower), and perhaps the battlements and chimney-stacks; but his most decided alterations appear in the inner court, the west and east sides of which were wholly recast by him. Probably he treated the north and south sides similarly. But Sir John Perrot recast the north, and Cromwell's men cast down the south, in each case so effectually that there is no trace of what preceded. I expect Sir Rhys' work is evidenced externally only by the windows, and that Sir John Perrot altered the parapets and chimneys.

The very remarkable building of Sir John Perrot seems to have been suggested by the peculiar ground-plan. The square base of the north-west tower faces very different points from that of the south-west tower. Its west face is at right angles to the true west, while the corresponding face of the other is at right angles to the north-west point; consequently, Sir John found that he could continue the north face of the last named in a straight line, and build on the square of the east face, almost outside the existing building, while using

the north-west tower as part of his new work. The latter is a continuation of the north-west tower, having it for its west end ; but it ends altogether outside the north face of the east front, the original wall of which still exists internally. Consequently the building, originally rectangular, or nearly so, now has its east front longer by the whole width of Sir John Perrot's work than the west front is.

This rather goes to show, as pointed out by Mr. Clark, that when the form of the site does not forbid it, the desire to be concentric existed before Edwardian times. But in no sense can Carew be considered as coming within either of Mr. Clark's definitions. It is remarkable that in his recent admirable work, like Mr. King, he omits descriptions of Pembrokeshire castles.

Even here, perhaps, generally level as the ground is, the set of the square bases of the western round towers was probably due to the nature of the foundation. In its present form, what strikes me most is the vast accommodation for state purposes, and the scant provision of domestic chambers and offices. The whole space between the two western towers consists, and apparently always did consist, only of a lower vaulted hall formed by a double row of nine bays on the ground-floor, opening to the vaulted basements of the western towers, probably for the use of followers ; and of a lofty, timber-roofed hall over, opening at each end to the towers ; which last, above the vault of basement, contain only two state rooms with fireplaces and latrines.

The south-east angle tower, of horseshoe form, also contains a vaulted basement, which was a double sally-port, and two fine chambers with better private accommodation above. The east building is mainly occupied by stairs,—two great halls, one over the other,—the chapel with the priests' rooms adjoining, crypt below, and a state room over. The vaulted basement, like that on the opposite side, might have been the kitchen, only it has no fireplace ; and the whole of Sir John

Perrot's building seems to have comprised only an upper and lower long and lofty gallery-like chamber with like vast rooms at the west end. The basement might have been the kitchen, as alleged, but it also has no fireplace ; and I do not think that people who built as Sir John did would have put their kitchens under their timber-floored halls ; and if a kitchen, in such case one would expect some provision for stairs. The only parts left for domestic purposes are the chambers on each side of the entrance.

There cannot have been erections in the court (now gone), so common elsewhere, as that would have spoiled the whole effect of the more recent design. The offices, if anywhere within the present walls, must, therefore, have been on the south side, now destroyed. But even here there is little appearance of, and less room for, barracks, stabling, barns, and the like.

Sir Rhys' object seems to have been display, and he possibly housed his own followers and those of his guests and their horses temporarily on the green. The numbers he entertained were very great.

As a fortress Carew seems to have been very weak. Its situation has none of the advantages usually selected by mediæval engineers, except, perhaps, convenience of sea-transport ; not even that of water for use, convenient of access. The east front seems peculiarly exposed ; yet here was the chapel-tower with windows near the ground, and the gateway with only one gate, and one portcullis, and no flanking guard-rooms. It seems almost necessary to believe that there was an outer and better protected court ; but there are no certain vestiges of it.

The very pretty little gate-tower is clearly Sir Rhys' ; but it can only be looked on as a toy ; and the curtain on each side, with the low rampart, looks only for parade. The parapet is built in the middle of the wall, allowing standing space on the wall outside. Any one, without being active, could rest here and clamber over the parapet ; while not a single loop here, or anywhere

else, rakes the wall. A boy might have got into Sir John's east end, and fired the wood floors.

Yet Cromwell did not attack this side, but the more solid south. Perhaps his object was more to destroy than only to take. The ravelin thrown out in front of the gate-tower seems to show the sense of weakness, and possibly was sufficient to look formidable.

The marked dissimilarity between Pembroke and the earlier building at Carew is very striking. The first gathers round a vast central keep; the last has nothing that can be called a keep. The first has no defined plan; the last has. Pembroke caps a limestone cliff; Carew is almost on the flat, in meadows. Pembroke has no corbel-table; Carew has it everywhere. At Pembroke it is the roofs only that are vaulted; at Carew everything except the roofs. At Pembroke scarcely a loop has a recess; at Carew there is scarcely one without. At Pembroke the round towers have round bases; at Carew the bases are square. At Pembroke the presence of freestone is proof of early work; at Carew it is just the contrary,—no freestone occurs earlier than in Sir Rhys' late Perpendicular: all the early ashlar was a dark sandstone. At Pembroke each tower has its own stairs in connected or disjointed spirals; at Carew the stairs are distinct from the towers, and serve other chambers also. Pembroke is, for the most part, curtain; at Carew there is now absolutely no curtain. At Pembroke the site of the Chapel of St. Nicholas cannot be pointed out; at Carew the chapel is the most prominent building. The approach to the entrance at Pembroke, though within the town walls, is protected to a most unusual extent by all the usual means; at Carew it is scarcely protected at all, though there are no town-walls or other defence; and what power of defence there is, is of an exceptional character.

Entering the Castle Precinct, near the ancient cross, an inequality of the turf may be noticed, which I think may indicate the outer ward. It is said that the south



wall of the present garden has blocked loops, and that pitching has been found in it. Perhaps it is part of a building which may have formed the north side of the outer ward.

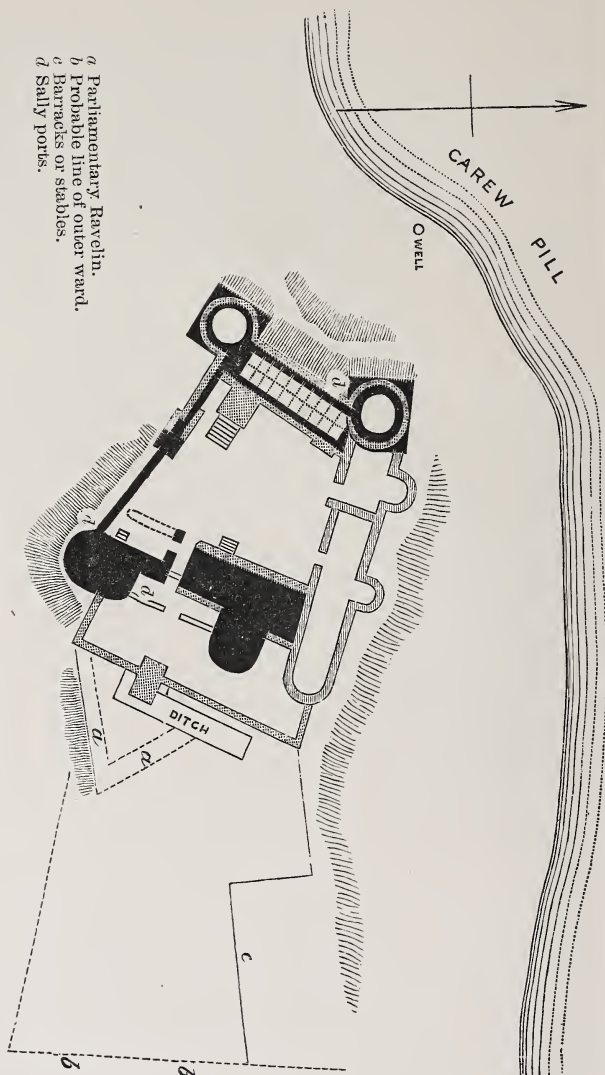
Just before reaching the gate-tower was a broken line of apparent rubbish. By partially clearing this I have uncovered the foundations of a ravelin-work similar to that at Manorbere, thrown up to protect the gate in Parliamentary times. It has been a good deal knocked about. I expect not by cannon, as the gate-house within is not battered; but yet in parts it retains its original face.

The little foss, well walled on both sides, showed on the north side of the present causeway leading across it to the gate-house. It is now clear that this causeway is recent, and that the foss extends 9 feet to the south of the gate-tower. The wall on which the bridge fell to its pier remains, and the pit inside. Except the little lift-bridge and two cross movable beams, the gateway had no defence. It consists of a barrelled vault 18 feet long and 9 feet wide; a room over, approached from the south rampart, with good windows on three sides; a latrine; and steps to a wondrously small look-out turret in the north-west angle. This gate-tower, I think, must be considered to be the original work of Sir Rhys, though it is probably the only building remaining which is.

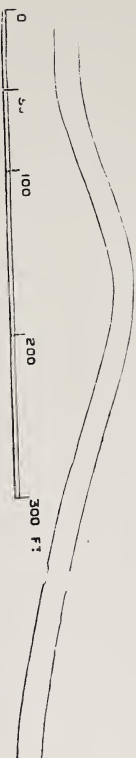
The ramparts and parapet on each side have been before referred to. The crenelles are well shaped, like those of the south-east tower; but all the embrasures have been again narrowed into slits, as at Manorbere.

About 40 feet inside the gate-tower is a wall 10 feet high, parallel with the Castle, with no loops, but with a plain opening in it, having square holes, to carry beams. This wall extended from the eastern face of the south-east tower to the chapel tower, the apse of the latter extending beyond it. Fifteen feet inside this is the great entrance. This is very nearly round-headed, and was probably much enriched, but every scrap of





- a* Parliamentary Ravelin.  
*b* Probable line of outer ward.  
*c* Barracks or stables.  
*d* Sally ports.



PLAN OF CAREW CASTLE.

- Original.  
 Sir John Rhys.  
 Sir John Perrot.

ashlar is now gone. In the crown are five meurtrière openings, apparently stopped in Sir Rhys's time. The vault had only one double-hung door and one portcullis,—the only portcullis in the Castle. But before these were reached, the drop of a latrine and the door to the offices occurred; probably it was somewhat the same on the south side, but here the building is much ruined. There seems to have been only a pretence of a guard-room or any offensive arrangement, unless it was supplied by the latrine.

The basement of the south-east tower is reached by an arch outside the main wall of the Castle, and between it and the cross-wall before described, and leads to a similar arch opening out west, close on the south face. This basement has a barrel-vault, but gives no access to the chambers above, and it has only one narrow light. It evidently served as a sallyport, both to the ditch on the south face, and to the space between the screen wall just now described and the great entrance. This power of attack by sally, and by fire from the loops of the chamber above, seems to have been almost the only means of defence of any importance, and is very unusual, I believe unique; yet it is difficult to see how this was very serviceable, seeing there is no apparent access between the sallyport chamber and the other part of the Castle. The chamber over is also vaulted, but was well lighted with its own well-lit latrine and a little auxiliary chamber 5 ft. by 4 ft. There were also loops commanding the gateway. Over this was another like lofty chamber with timber roof. This tower is horseshoe in shape, and has original crenelles similar in shape to those on the foss-rampart.

The south front of the Castle, as far as Sir Rhys's alterations, has been destroyed and replaced by a modern wall. It looks as if a breach for assault had here been made; the foundations, however, afford little space for buildings of any importance.

North of the great entrance come, first, some service



rooms of no especial character, but vaulted ; then spacious, three-flight stairs starting in the yard, every tread of which is now removed ; and beyond, a vaulted basement, with ribs now gone, arcaded at the sides. It must have been a handsome chamber ; but being wholly without light, and having no fireplace, could have been used only for stores. On the east of it is a vaulted passage leading to the crypt, and to rooms, and a latrine beyond.

Over the store-place was a hall, 54 ft. by 24 ft., with good windows looking into the court ; and over it, divided by a wooden floor, was another similarly sized hall with a pitched timber roof. Here is the fireplace with the arms of King Henry VII.

To the east is the chapel,  $36\frac{1}{2}$  ft. by 17 ft.; that is, exactly one-third smaller than the chapel at Manorbere. It, as well as the crypt beneath, is vaulted, and had ribs of plain, hammer-dressed stones, 10 ins. wide, forming two bays and a half. The east end is a demi-octagon, having three lights ; one at the east, and one on each of the north and south sides.

On the right of the entrance is the sandstone recess for the stoup. Between the south and east windows is the piscina, also of sandstone, evidently once highly finished, and most distinctly Early English ; and on the corresponding face a plain aumbry. Between the north window and the door to the priest's rooms is a good-sized but plain fireplace, clearly original ; and at the west end, between the two doors, is an arched opening to the lower eastern hall, 4 ft. wide and 4 ft. high, similar to that which existed at Manorbere before the latter was converted into a door. These openings from the chapel to the hall do not seem to have attracted the attention they deserve. The windows, apparently, were built up at bottom, and widened, probably to admit Sir Rhys's freestone ; but every vestige of it has now disappeared. Fortunately, however, he built over the sill and one jamb of the original sandstone Early English window. This I have uncovered,

and from it can be clearly made out the character of what it had been.

The priest's rooms consist of one chamber with a fireplace, and beyond it a smaller, with latrine, all vaulted.

The chambers over correspond in size. That over the chapel had a gabled timber roof and rampart-walk; the roof-timbers being supported on sandstone corbels, 6 ft. from the floor; now weathered and smooth, but which may have been once sculptured. The fireplace was probably enriched, but the great sandstone blocks have been forced away; while on the north side, between the fireplace and the door, is an opening through to the next chamber by a long, low arch not reaching to the ground. The rooms beyond are vaulted; so that here are three vaults, one over the other; the upper being probably timber-roofed, but it is now inaccessible.

It may have been that the chamber over the chapel was allotted to some person of position, yet not quite entitled to the ordinary use of the halls, and that he had his separate rations cooked in the room adjoining, the low arch being the hatch through which it was passed. This tower is crenellated in the same way as the south-east tower.

The junction of Sir John's building with the older is very visible, showing how they misfitted. There is a long hollow between the two, at first 2 ft. wide, gradually diminishing towards the west till they unite.

I need scarcely describe Sir John's building, as it is so well known to most as one of the most magnificent examples of late Tudor. The eastern part consisted of a basement approached from the inner court, and two floors forming halls or galleries above, having a half-round end to the east, and a half-round projection on the north; the whole about 102 ft. long and 20 ft. wide, timber floors and roofs, and timber lintels to the window recesses. The basement is lofty, and was fairly lighted by square windows; but it has no fireplace, and the loops of the latrines in the older building open into it. It seems to me it can have been only

a store-place. The first floor has three fireplaces, but apparently no partitions; and the upper has only one fireplace, but that much enriched. The mode of access is not quite clear. It was apparently from the western part. Here are similar chambers, only, of course, not so long, with one half-round projection to the north, joining up to the north-west tower, as before described. The corbels of the latter show inside the former. Here were the stairs from the court. The only difference of the windows from those to the east is that here there is on each side of each a coved recess, as for a seat or an effigy. There is an entire absence of anything that could in my opinion serve as offices, and no latrine of the same date as this building. I doubt if there is any original latrine of Sir Rhys's, unless it be the miniature one in the Gate Tower, or of Sir John's.

The workmanship, so far as it goes, is excellent, and the effect striking; but there being no arches to support the windows, they have necessarily given way as the timber decayed, and it seems to me must shortly perish. I can devise no way of saving or even strengthening them, which will not be very costly or very disfiguring. The owner is very anxious to do what may be done to preserve them. He has been good enough to consult me, placing at my disposal a sum of money for this and other purposes in preserving the Castle; but I am sorry to say I can devise no satisfactory plan, though I have taken skilled experts to advise me.

The bases of each of the western towers are square, with great batter, dying into round at the first floor level, like the base of a broach spire, as at Goderich, Newport, Chepstow. The basements are wholly unconnected with the chambers above, and are covered with high, barreled vaults, the ridge being north and south. Each have separate entrances by steps from the vaulted western hall, and have three loops opening out of very large recesses without seats, but no fireplace. The east loop of the south tower opens high up above the springing of the vault, while all the others

are low ; and this tower has a stone basin with drain (now-a-days we should say sink) ; and the northern has an arched postern, 4 ft. wide, opening just under the west face of the hall. The angle of the square base in which this arch is placed, with the west face, is so acute that the arch cannot be seen till you are close to it.

There is a spring on the beach close outside, and so far as appears at present this was the only access to water ; but the postern looks as if it had been closed since Sir Rhys's time.

The stairs to the chambers above are newel, and, in each case, in the wall adjoining on the east, and have also separate entrances from the vaulted hall. These stairs continue to the turrets or watch-towers above. The chambers had two lights each, latrines in the north-west angle, and fireplaces on the east side. Without doubt these towers are Early English, the windows being recast by Sir Rhys, and the parapets by him or Sir John.

The vaulted hall on the basement between these must have been a handsome chamber, but somewhat dark. It consisted of two rows of arches of nine bays each, 7 ft. by 12 ft., with simple, square ribs, 10 ft. wide, springing from the walls, without capitals, as at Monkton. All the centre piers are gone. There was a broad door from the court, and three small lights into it, and three others on the opposite side. The great height of the coves of the recesses of these windows is unusual. They look like chimneys ; but it is clear they never went higher than the floor of the hall above. That under the bow window has been ingeniously carried out into it. I consider this hall to be original.

Over it, approached from the court by wide stairs and a sumptuous porch and ante-room, is Sir Rhys's great hall. It is about 90 ft. long, and nearly 30 ft. broad, and had a timber, high-pitched roof, the ridge of which was about 40 ft. from the floor. At the south



end is an arched recess with an elaborate window at the back, not included in the above dimensions. This was probably the musicians' gallery; and on the east side of the north end was a bow window projecting into the court. Three lights to the west, which were Early English, were widened and filled up, both above and below, with Perpendicular freestone. The most northerly yet shows the Early English jambs and seats. Sir Rhys boldly grasped the difficulty caused by the end towers not standing square. He built a new north end wall, leaving an internal space of some feet at the east side, running to nothing at the west, quite unoccupied. This can be well seen from the rampart of the north tower. A good-sized ash-tree is growing in the space.

The alteration of the parapets is carried out all round the inner court, and on the western towers and their connecting wall. I think this may have been done by Sir John; for as I attribute the little gate-tower and the wall on the north of it to Sir Rhys, and these have crenellations resembling the original on the south-east and north-east towers, I scarcely think he would have erected one building copying the old, while he was destroying like work elsewhere.

The chimney-stacks seem all to have been square. If we may trust Mr. Sandby's drawings they were embattled.

There are no signs or tradition of a well. Lead pipes are said to have been dug up, many years ago, at Stevens' Green, on the old-red, about a mile off, the direction of which pointed towards the Castle.

One cannot but wonder at the selection of the site.

Sir Rhys's display at Carew is fully detailed by Mr. Fenton; and it was here that he was required by King Richard III to take an oath of fidelity, and give his son as hostage. He did not give his son, but swore that whoever dared to land in those parts should first pass over his body. It is not impossible that the toy bridge connected with the little gate-tower at Carew

was erected to enable him, without disgrace, to get under it while King Henry VII passed over it, and thus over Sir Rhys's body. Sir Thomas Perrot, a kinsman of Sir Rhys, was present at his tournament, and accompanied him, with Henry VII, from Milford Haven to Bosworth. Sir Thomas is alleged to have introduced pheasants into Pembrokeshire, at Haroldstone, near Haverford; and it was there his reputed son, Sir John, was born.

The connection of Sir John Perrot with Carew is somewhat perplexing. He was made Lord President of Munster by Queen Elizabeth in 1572, and Lord Deputy of Ireland in 1583, dying in the Tower in September 1592, having been sentenced to death on the 16th of June previous; but it was said that Queen Elizabeth would never suffer *her brother* to be sacrificed to the envy of strutting adversaries. Sir John's bar sinister seems to have been handed on by him to his successors.

That he resided much at Carew is beyond all doubt; but he held at the same time his house at Haroldstone, and subsequently had Laugharne Castle. He obtained a grant from Queen Mary of Carew Castle; and shortly after Elizabeth's accession created surprise by travelling from Carew to Greenwich in less than three days, to take command of some ships in order to intercept certain Spanish forces; and an inventory of his effects is given in *Arch. Camb.*, vol. xi (1865), p. 122, with a great deal of other very valuable information. Yet Sir John Carew probably resided here in the early part of the seventeenth century. He was High Sheriff of Pembrokeshire in 1623, and was buried in 1637, under a stately tomb in Carew Church, bearing the effigies of himself and his dame.

Mr. Fenton seems to think that the Tudor work should be attributed to Sir John Carew, and not to Sir John Perrot; but the inventory before referred to removes all possible doubt, reference being there made to deal boards provided for the dining chamber of the

new building at Carew, and as "much glasse ready to be set upp as will glace all the windows of the newe buildings".

The frequent reference to the iron chest at Carew is very curious. It seems to have produced cash when required, and ultimately to have been valued at 40s.

It may be observed that fractions of glass and portions of lead may yet be seen in some of the great windows.

It seems difficult to see how residence at Carew was managed, when it is remembered that there are two halls, one over the other, nearly 100 ft. long, with two chambers at the west end of these over 40 ft.; another magnificent hall, 86 ft. by 26 ft., with groined basement under, nearly the same size; two others, 54 ft. by 24 ft., with groined basement under; a chapel with priest's rooms and crypt, and rich chamber over, 38 ft. by 16 ft.; two chambers in the south-eastern horseshoe tower, of about the same size; two chambers in each of the western towers, about 18 ft. by 18 ft.; and very little else besides, only the chambers, for the most part, unlighted, north of and over the entrance; with absolutely no place for kitchen, bakery, and offices, unless the basements of the round towers were so used; to say nothing of stables, barracks, or barns.

Assuming that all the chambers with latrines were other than public or almost public halls, yet the proportion of hall to more domestic apartments is surprising. It may be that the square projection on the south side was a latrine tower. Even if it were, the accommodation in this respect is very limited. Neither Sir Rhys ap Thomas nor Sir John Perrot did anything now remaining in the sanitary line, unless it were to destroy what previously existed, and the deficiency is most marked when compared with earlier works.

If there were any British camps here I do not think they would here be called "Caerau", as it is the English-speaking part of Pembrokeshire. The pronunciation is simply due to local form,—“Care-you” (Carew).

By a contrary form, "Carew cwm" has become "Crowcombe". I do not believe the last has more relation to crows than the first to camps.

I presume there were mills of old ; the present show no signs of antiquity ; and the defence afforded by the tide-water is so one-sided, I scarcely think it would have been banked back on that account, seeing that the causeway prevents the approach of any boat with material or other matters.

J. R. COBB.

---

---

### ST. THOMAS, OVER-MONNOW.<sup>1</sup>

THE ancient church of St. Thomas, Over-Monnow, may be described as Norman ; and it seems pretty clear that the main walls are comparatively unaltered, except for necessary repairs to the alterations that have been made in the windows of the nave. To take the several points to which I may direct your attention :—

The west door is quite modern, having been first erected in 1830. Old people tell me that they remember the church with simply a blank west end wall which served for the purposes of the game of base-ball. Prior to 1830, I am told, the church was long unused, and almost a ruin. It was then taken in hand by Mr. Thomas Wyatt of Troy ; the west doorway built in brick and cement, a new turret added (as shown in photograph) in wood and plaster, and galleries built, which, with the present pewing, were made of oak got on the Duke of Beaufort's estate. The present west doorway was built in stone in 1880, precisely after the pattern of the previous doorway.

The north doorway of the nave was found, in 1880, to be so dilapidated, as far as the jambs were concerned, that they were replaced by the present ones, as nearly as we could discover after the pattern of the old ones. The arch of the door is, I suppose, original.

<sup>1</sup> Notes read on the visit of the Association in August 1885.



The chancel-door seems to be original, except that the pediment was, in 1874-5, replaced in Forest of Dean stone instead of sandstone. The walls of the chancel were then stripped, inside and out, of the whitewash and plaster covering them. The chancel-windows on the north side seem to be much as they have been for a long time, although I am told originally they were narrower outside. There is a kind of hood over the two on the north side, which does not exist over the original one on the south side. The second window on the south side was added in 1874-5.

The stringcourse which existed on the north side seems to have disappeared on the south.

The present chancel-window in east wall was erected in 1874-5, when the whole, or nearly the whole, of this wall seems to have been taken down. This window is the fourth I can trace. A somewhat elaborate Gothic window, which disappeared in 1836, is shown in a picture of the interior. This picture was bought at Sir Charles Landseer's sale, and was picked up by accident in London, and presented to me by Mr. F. Mew, the architect, who superintended the repairs in 1880. On the south side there was evidently, at one time, a large opening which has been filled up, probably in 1830. The old stone flashing is still to be seen on the east nave-wall.

The windows of the nave were replaced in stone in 1880, precisely after the pattern of the then existing plaster ones. Portions were found of two older windows on each side, of a meaner pattern than the present ones, and smaller.

Inside the church we may note the old hagioscope, rediscovered in 1874, and the stone slab above it. The chancel-arch is original; the jambs, which were much decayed, being replaced in 1874 by the present Forest of Dean stone instead of the sandstone then existing. There is a set-off to be noted over the chancel-arch, east of the nave. Originally the stringcourse went all round the chancel, but a large portion was clipped off

in 1874 by the misdirected zeal of a workman. There is an old aumbry on the south side of the sacrarium. The chancel-roof seems to have been entirely altered in 1874. Formerly the beams were horizontal, as the old ones in the nave-roof now are. The ceiling of the nave was altered in 1880, the present boarded roof taking the place of a flat plaster one, 3 or 4 ft. lower than the present level.

I do not know where the memorial stones in the aisles came from, or whether they occupy the place they always did. There have been no burials at St. Thomas' since 1852. Up to 1844 all the Registers were kept at St. Mary's ; since that date I have them. The font is, I suppose, a make-up. The picture shows a much older and ruder one.

The small cross in the churchyard was, up to 1874, over the east wall of the chancel. The stem of it was lengthened when it was repaired. The old cross-base, near the inn opposite, according to Speed's map, stood in the centre of St. Thomas' Square, and does not seem to have been a churchyard-cross.

P. POTTER.

---

---

## ON THE GURMARC STONE, ST. DAVID'S, WITH OBSERVATIONS ON THE INTRODUCTION OF THE ALPHA AND OMEGA ON ANCIENT MONUMENTS.

THIS carved and inscribed stone was first made known to archæologists in the article published by myself in the *Archæologia Cambrensis* for 1856 (Third Series, vol. ii, p. 50). The stone was then used as a gate-post leading to a farmhouse called "Pen-Arthur", half a mile to the north of St. David's, in close proximity to two other ornamented stones which I subsequently represented in the *Lapidarium Walliæ*, Pl. 60, neither of which bears any inscription. I have been informed that all these three stones were originally placed around

a holy well two fields distant from the Pen-Arthur farmhouse.

Welsh archæologists will be gratified to learn that these three stones have been rescued from their dangerous situations, where they have been long exposed to injury by passing waggons, etc., and placed for permanent security in the Cathedral of St. David's by the venerable Dean, by whose noble exertions that splendid edifice has been so admirably restored, and where, it is hoped, that other outlying stones from the neighbourhood may gradually be brought together, forming, with others already there, a lapidary museum equal in interest to those of Margam Abbey and Llantwit Major.

In removing these stones to St. David's it was discovered that the Gurmorc Stone possessed two features which had not been previously observed. First, that the upper left hand angle of the face of the stone was inscribed with several letters, corresponding with the *chi-rho* monogram of Christ on the opposite right angle of the stone; and second, that the reverse side of the stone was also carved with a cruciform design. These peculiarities are represented in the accompanying drawings taken from photographs and rubbings kindly forwarded to me by the Dean.

The newly found portion of the inscription is difficult to decipher, owing to the peculiar forms of the letters and the partial abrasion of the stone. It commences with a large capital A with a long straight bar across the top of the letter, and the middle cross-bar angulated like a small v. This is an early, well known form of the first letter of the alphabet, and it is followed by an angulated stroke with a slight, recurved stroke at its bottom; which, however, may possibly be the bottom of the second stroke of the initial A. Then follow three upright strokes looped together at the bottom, like a small m turned upside down (u). This is followed by a single straight stroke, i; and then there is a broken space caused by the partial scaling off of the surface of the stone, but in which may be very



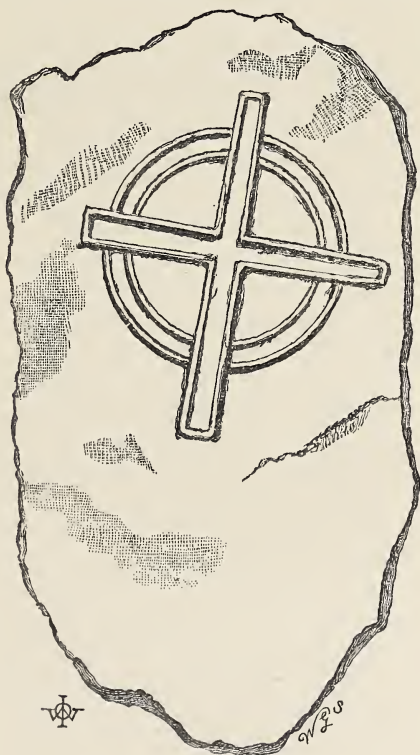
THE GURMARC STONE, ST. DAVID'S.





faintly traced the form of an h ; and then there is clearly a large s, agreeing with the terminal s of the right upper angle of the stone.

Now in usual conjunction with the Greek contraction,  $\overline{\chi\rho\varsigma}$ , of the name of Christ, we find the Greek, or rather Græco-Latin, form of the name of Jesus,  $\text{IH}\Sigma\text{OY}\Sigma$ , contracted first into  $\overline{\text{IH}\Sigma}$  or  $\overline{\text{IHC}}$  or  $\overline{\text{IHS}}$ , and subsequently into  $\overline{\text{ihs}}$  (which also form the initials of the words "Iesus hominum Salvator", adopted as the motto of the Jesuits); and we accordingly arrive at the conclusion that the latter half of the newly discovered part of the GurmARC inscription represents the  $\overline{\text{ihs}}$ .



Reverse of the GurmARC Stone.

Moreover, in many very ancient stones and MSS. we also find the names of Jesus Christ accompanied by

the Alpha and Omega, according to the passage in the first chapter of the Revelations, v, 8. Here then we find, first, the capital A of the ancient form, for Alpha ; second, a mark which corresponds with the well-known 7-shaped contraction in MSS. of the word *et* (and), and then a letter which represents the ancient double *vv* form of the Omega ( $\omega$ ) instead of the more ancient form ( $\Omega$ ). We, therefore, thus obtain the formula, Alpha et Omega,  $\overline{ihs}$  and  $\overline{\chi ps}$ .



The Glendalough Stone.

The introduction of the initials of the names of the Saviour, or of the Alpha and Omega, at the top of

Christian inscriptions appears to have been an evident imitation of the ancient Roman formula, D. M. (*diis manibus*), applied in similar situations. It is of the greatest rarity in our Christian lapidary monuments, and there is no other instance of the employment of the Alpha and Omega in conjunction with the  $\overline{\text{ih}}$ s and  $\overline{\chi\rho}$ s in Wales than the one now found. In Ireland, one instance of such conjoined forms only is known, which has been published in the *Journal* of the Royal Historical and Archæological Association of Ireland (vol. iv, Fourth Series, Jan. 1883, No. 53, p. 43), found during some works at Glendalough in 1875, of which the preceding is a drawing; from which it will be seen that the  $\overline{\text{ih}}$ r,  $\overline{\chi\rho}$   $\omega$  are preceded by two characters which the author, the Rev. James Graves, gives, together with the three others, as being in almost pure Greek characters, and as representing A and  $\omega$ , and as belonging to the eighth or ninth century (p. 44), "whilst the archaic form of the Omega would seem to point to even an earlier date." This letter is combined above with the contraction<sup>1</sup> for *et*; and when separated from this contraction it is, as here used, carved in many third and fourth century inscriptions in the Catacombs at Rome.<sup>2</sup>

The Bishop of Limerick remarks on this Glendalough Stone: "I have not met with an example that I can recollect of the use of the form of Omega, which occurs on this slab of Bresal, at a period more recent than the fourth century. I saw one instance of about that date on a Christian monument in Africa; but we must remember that ecclesiastical fashions of all kinds esta-

<sup>1</sup> "Dean Reeves reads it thus, '*et*  $\omega$ ', and not as a simple  $\omega$ . The  $\overline{\text{T}}$  is equal to ET, and so  $\overline{\text{I}}$  equal to '*et*  $\omega$ '. The line marking the contraction is seen above." (Footnote, p. 44.)

<sup>2</sup> The Benedictines give numerous instances of the introduction of the A and  $\omega$  upon coins, diplomas, charters (especially at the headings), etc., in the *Nouv. Traité de Diplomatie*, vol. ii, pp. 569, 582, 616, and elsewhere. In vol. iii, Pl. 37, v, 1, they also give a representation, from a MS. of sermons of St. Augustine, etc., of the seventh or eighth century (which afterwards became common) of a cross from the arms of which are suspended the two letters  $\overline{\text{A}}$  and  $\omega$ .



blished themselves at a later period, and continued to prevail down to a later date in Ireland, than in Rome or other places to the east of us. As the Omega you have found on the Glendalough slab seems to be unique, I dare say you are right in regarding it as copied from a Greek MS. which happened to be in the hands of the ecclesiastics living there." (*Op. cit.*, p. 47.)

In *The Book of Armagh*, a famous MS. in the Library of the Royal Irish Academy, the passage from the Apocalypse reads, "Ego sum alfa et  $\omega$ "; and in the Codex, A. 4, 15, in Trinity College, Dublin, Library, there is a drawing with a  $\text{P}\omega$ , the middle monogram representing the contraction  $\chi\rho\iota$ ; the  $\chi$  being here formed by a horizontal bar crossing the upright stroke of the cross, which was a frequent form of the Chi; whilst the Rho appears above the bar, and the  $\iota$  is formed of the lower part of the vertical stroke of the cross. This is the real meaning of the  $\text{P}\omega$ ; so that it is not equivalent to  $\chi\rho\varsigma$ , as stated by the author (p. 46) and by most other writers. In such cases the prefix IN NOMINE (Christi) is understood, especially at the beginning of early charters.

It is remarkable that whilst in very many of the early coins of the *French* monarchy<sup>1</sup> we find the reverse of the pieces marked with the cross, accompanied in that of Clovis I with the A and  $\Omega$ , in that of Dagobertus with  $\Omega$  and A; and even in that of the Capetian King, Robert, the A and  $\Omega$  are still used, each being suspended by a ribbon from above; whilst in more numerous instances the cross is accompanied with either A M or M A, which unquestionably represent Alpha and Omega, the M being intended for an angulated w turned upside down. It is still, however, more remarkable that there is not a single instance in the many hundreds of Anglo-Saxon coins figured in Ruding's *Annals*, in which either the A and  $\omega$  or  $\Omega$ , or the  $\text{chs}$  or  $\chi\rho\varsigma$  are introduced;

<sup>1</sup> See figures of the early French coins, published by Lenoir (*Monumens de la France*; fol., 1840), and in the first volume of Madame de Witt's recently published *Les Chroniqueurs de France*.

the only Christian emblems which I can discover amongst them being the Chi, Rho, and Iota conjoined <sup>P</sup>X in the usual form on the reverse of the coins of Coelnoth, Archbishop of Canterbury (Ruding, Pl. 13) and of Athelwulf (*Ibid.*, Pl. 30); and the hand of God extended out of a cloud on the reverse of the coins of Æthelred, either with all the fingers extended, or with only the thumb and first two fingers, in the act of benediction. (Ruding, Pl. 22.) On a vast number of the Anglo-Saxon coins, however, there is in the centre a small cross with four equal arms, which seems placed there, however, only to fill a blank space.

With reference to the relative ages of the objects inscribed with the Ω or its equivalent, ω, it must be borne in mind that whilst the former shape of the letter occurs in the oldest Greek inscriptions several centuries before Christ (see the first four Plates of the Palæographical Society's facsimiles), it is never found in MSS. after the birth of Christ, being universally supplanted by the ω. In modern printed books the Ω is used as a capital letter, and the ω simply as a minuscule. I only know one instance (given by Boldetti, 351, *Munter, Sinnbilder*, i, p. 35) in which the Ω appears for Omega at the side of the labarum.

In Wales there is only another instance in which the ihs and xps appeared together, namely on the Stone of St. Gwnnws, still standing in the churchyard of Llanwnnws, Cardiganshire (*Lap. Wall.*, Pl. 68); on which, however, there is now only the xps remaining at the top right angle of the stone; the left angle, where, doubtless, the ihs existed, being broken off.<sup>1</sup> The Christian monogram is very similar to that employed upon the unique Irish inscribed stone from Glendalough, described and figured above. The upper line of the inscription on the Glendalough Stone is to be read—"ōR[oit]do bresal"; that is, a prayer for Bresal.

<sup>1</sup> The xps is omitted by Professor Hübner (*Christian Inscriptions of Britain*, p. 42, No. 122), to whom I sent a copy of the stone, as well as by Prof. Rhys (*Arch. Camb.*, 1874, p. 246).

I believe the first character of the lower line on the Glendalough Stone is intended for an Alpha, of which the v-shaped cross-bar, usual in early forms of the Alpha, is replaced by the two middle, detached, vertical strokes.

It will be noticed that the monogram of "Christus" on the Glendalough Stone terminates with a recumbent s ( $\omega$ ), respecting which the Bishop of Limerick remarks that he "takes it to be meant for an s, which itself stands for the Greek *Sigma*. So the s in  $\overline{\text{IHS}}$  stands for the Greek  $\Sigma$  (Sigma), the fourth letter [third and last letters] of the name of Our Lord" (p. 47). In this unusual position the letter is, however, simply an s, either fancifully, or with the intention of filling up a space, laid prostrate. See the figure of the Gurdon Stone (*Lap. Wall.*, Pl. 35, fig. 2), in which the two letters s in the word "sacerdos" are thus written; also the two letters s in the inscription of the Newcastle coffin-lid (*op. cit.*, Pl. 31, fig. 4); and several other instances are given in *N. Tr. de Diplom.*, t. ii, Pl. 25; VII, v, 2, 3, 5.

There is still one other inscribed stone in Ireland which gives the  $\overline{\text{ms}} \chi\overline{\text{ps}}$ , namely the sepulchral slab of Berichtuire at Tullylease in the county of Cork.<sup>1</sup> This is much more elaborately ornamented than the majority of the Irish gravestones given by Miss Stokes, and more nearly resembles some of the Scotch stones. The formula of the inscription is also unique in the Irish stones, and more like that of the Llanwnnws Stone; whilst in the upper right hand angle appears the letters  $\overline{\chi\text{ps}}$ ; the corresponding left angle being cut off, apparently intentionally (as in the Llanwnnws Stone), on which was, doubtless, the monogram  $\overline{\text{ih̄s}}$ .

In Scotland, I believe, the only instance of the introduction of the "A et  $\omega$ " occurs at the top of one of the Kirkmadrine Stones (Stuart, *Sculptured Stones of Scotland*, ii, Pl. lxxi, p. 35); the letter Omega is much

<sup>1</sup> Miss Stokes' *Christian Inscriptions in the Irish Language*, vol. ii, Pl. 30.

defaced, but the two loops at the bottom of the  $\omega$  are clearly visible,—a point of importance, with reference to the supposed age of the stone, founded on the form of this letter, as insisted upon by the Bishop of Limerick (p. 47). Below these letters the stone bears the monogram,  $\text{P}$ , inscribed within a circle; equivalent to the Chi (written vertically), Rho, and Iota, and not to the  $\chi\psi$ s.

In England instances of the employment of the Alpha and Omega are extremely rare, and seem confined to the north of England, and of a very early date. Two small sepulchral stones were dug up in the cemetery of the old church of St. Hilda, Hartlepool, on one of which, inscribed in Runic letters with the name Hildethryth, on the sides of an incised cross, above the arms of which are the A formed as in the GurmARC Stone, and the Omega formed of a circle divided down the middle by a straight vertical line, evidently intended for an  $\omega$  rather than  $\Omega$ . Precisely the same formed letters occur on the other stone, inscribed with the name Berchtgyd. A fragment of another small sepulchral stone was also found in the restoration of Billingham Church, Durham; in the centre of which is a space, on the left side of the stone, inscribed with a large A; the right hand side of the stone (broken off) having, doubtless, the Omega. The inscription round the edge of the stone, "Orate pro", is in Anglo-Saxon uncial letters, and, as well as those of the Hartlepool stones, may be referred to the seventh century. (Hübner, *Inscr. Brit. Christ.*, pp. 69, 70, 72.) Hübner also (*ibid.*, p. 80) notices two small pewter masses found in the Thames, one of which is stamped with the labarum,  $\text{P}$ , within a circle, from the upper arms of which are suspended what appear to be the letters A and  $\Omega$ , representing the Alpha and Omega described by the late Mr. A. Way and Mr. Franks.

It remains to be mentioned that the reverse side of the GurmARC Stone is occupied with an incised cross not quite like any other figured in the *Lapidarium*



*Walliæ*, being formed with the four limbs of nearly equal length, and of double incised lines united by a double circular bar, in the manner of the Irish crosses, the extremity of each limb of the cross extending beyond the outer circle.

I. O. WESTWOOD.

Oxford. January 1886.

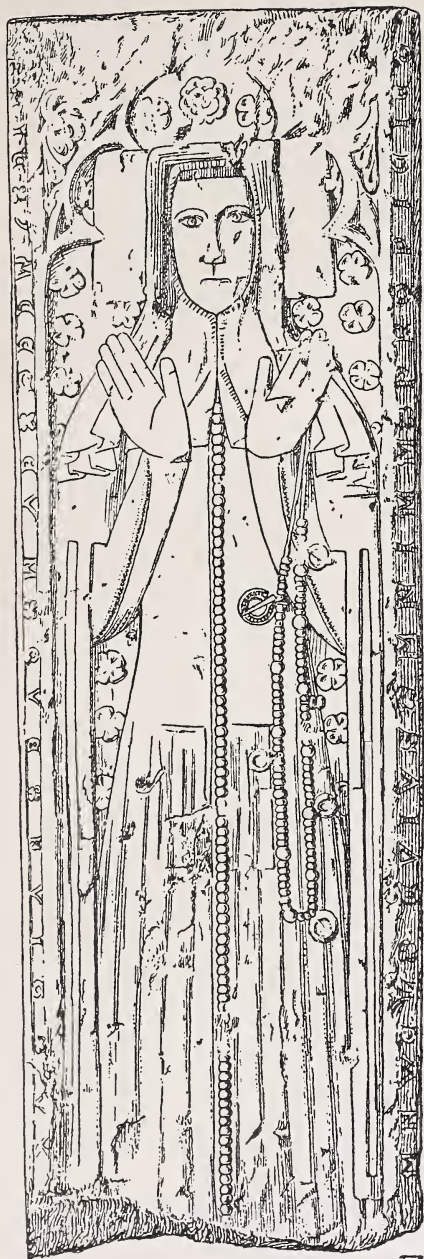
---


---

## EFFIGY IN BANGOR CATHEDRAL.

DURING the process of restoration that went on in 1879 there was discovered under the floor of the Chapter House, and surrounded by burnt wood (probably the remains of the ruin wrought by Owen Glyndwr in 1404), the effigy, of which we are enabled, through the kindness of the Editor of the *Proceedings of the Royal Archaeological Institute*, to give the accompanying illustration and description.

At the meeting of the Institute on February 5th, 1880, Mr. Albert Hartshorne exhibited a photograph of an effigy, in low relief, of a lady, which he described as "habited, like Queen Philippa, in a square head-dress, a wimple, and a long gown with pockets in front, and fastened with innumerable buttons down to the feet, and having long pendent sleeves. The hands are raised to the shoulders, palms outward; an attitude of specially earnest supplication very unusual in monumental sculpture, and such as may be seen in a modified form in the effigy of Richard Beauchamp, Earl of Warwick. The close sleeves of the cote are shown, buttoned with oriental profusion; and from the left hand is suspended a set of praying beads, in connection with which are five circular brooches, by which the beads are apparently kept in position. On the verge of the slab is the following inscription, in Lombardic letters, '... ic iacet eva qve fvit vx.....anvel cvivs anima propiciet....' Full-sized or principal effigies are rarely represented



one ————— foot. 

EFFIGY IN BANGOR CATHEDRAL.



with beads, though these accessories of devotion are frequent enough in the hands of 'weepers' on the sides of high tombs. Isabella, wife of the first Sir John Spencer, carries beads in her effigy at Great Brington, Northamptonshire, and so does the pilgrim Hastings at Ashby de la Zouche, as well as an unknown lady in Lutterworth Church.

"We are indebted to the obliging courtesy of the Rev. C. F. R. Palmer for the following notes upon the effigy at Bangor :

"The position of the hands is that universally adopted in the earliest ages of the Church, as is seen in all the 'Orantes' portrayed on the walls of the Roman Catacombs. It is still retained by the priest in the most solemn parts of the Mass, and prevails extensively on the Continent and in Ireland, especially among the lower classes of people. It seems to be the most natural and most earnest mode of raising the hands in prayer. It has never been discountenanced, and even continues to be recommended in the Franciscan Order.

"With regard to the beads, presuming that the effigy has a Paternoster bead (usually superior in material and workmanship to the rest) in the fingers, there are fourteen sets of one Pater and seven Aves each. There are, therefore, fourteen Paternosters and ninety-eight Aves ; and the two beads projecting half way down the string, to the left, seem to have been added to make up the round number of a hundred Aves.

"Now the 'Joys and Sorrows of Our Lady' formed a very favourite devotion with our forefathers. The 'Seven Joys', as enumerated by St. Thomas à Becket in his well known Latin hymn, were, the Conception, the Birth, the Adoration of the Wise Men, the Finding in the Temple, the Resurrection, the Ascension, and the Assumption. Fabian wrote his *Chronicle* divided into seven parts, each part dedicated to one of the Joys. Still much variation exists in the number of the Joys, the Adoration and the Finding being very frequently omitted, so as to reduce the number to five, correspond-



ing with the five wounds of Our Lord. The 'Seven Dolours' were—the Prophecy of Simeon, the Flight into Egypt, the Loss of Jesus in the Temple, the Fall of Jesus under the Cross in going up to Calvary, the Crucifixion, the Piercing of His Side, and the Burial.

“ ‘Thus we should have a probable explanation of these beads. But there were innumerable devotions attached to the beads. The religious orders, especially the Mendicants, had each their particular beads, and even separate religious houses affected some peculiarity in this matter. I think the number *seven* was selected as that connected with so many notable Christian mysteries and doctrines.

“ ‘With regard to the five brooches, they may have either been appended ornaments, as is not uncommon with rosaries at the present day, or have served to mark lengths in the beads for the purpose of adapting them to various devotional uses. But what those uses were remains to be investigated.’ ”

“The unknown lady in Lutterworth Church”, above referred to, was described by Mr. M. H. Bloxam as “represented cumbent, on the left of her husband, clad in a long, loose gown with a mantle over, fastened across the breast by a cordon with pendent tassels, the cordon being affixed on either side to a lozenge-shaped fermail. The sleeves of the gown are full, but drawn up, and cuffed at the wrists ; the veiled head-dress, or coverchief, is worn ; and the head reposes on a double cushion, supported by angels. On the left side of the gown is a string of beads, or *par precum*. The period to which this monument may be fairly assigned is some time in the latter half of the fifteenth century.”

Mr. Bloxam writes to say that he considers the Bangor effigy to be “the work of the same sculptor who in the fourteenth century executed the monumental effigy of King Pabo in Llanbabo Church, Anglesey, described and illustrated by him in *Arch. Camb.* (1874, 4th Series, vol. v, p. 110), and that of St. Jestyn in Llaniestyn Church, in the same county, and described *ibid.*, p. 217.

# NOTES ON THE OLDER CHURCHES IN THE FOUR WELSH DIOCESES.

BY THE LATE

SIR STEPHEN RICHARD GLYNNE, BART.

*(Continued from vol. ii, p. 219.)*

THE RURAL DEANERY OF CASTLE MARTIN.

COSHESTON (ST. MICHAEL).



COSHESTON.

1842.

THIS church is in a striking and elevated situation, commanding a view over Milford Haven. It consists

of a west tower, nave with north aisle, south transept, and chancel. The steeple is curious,—a small, square embattled tower set over the west end, upon a kind of bracket, and surmounted by a small octagonal spire of stone. There is a kind of billet-cornice below the battlement; the belfry windows quite open, and of rude work; two on the east side, and one on each of the others. On the north side of the tower is a door by which there is an ascent to the steeple by rude stone steps outside the roof, there being rude stepping-stones against (projecting from) the wall. The whole of the external walls seem to have been rebuilt in a poor style. There are two oddly shaped, wide arches, much flattened between the nave and aisle. The pier seems to have been originally large, square, and solid, but is altered into an octagonal form. The windows were probably originally quite small. There is an arch to the transept, resembling those on the north side. The exterior is neat, but devoid of interest. The chancel has open seats and a modern Gothic reredos.<sup>1</sup>

#### LAMPHEY.

24 Oct. 1845.

This church consists of a wide nave without aisles, north transept, and chancel, with a west tower. The tower is of a kind very common in the south-western part of Pembrokeshire, but not elsewhere. The character is more that of military or castellated architecture. This particular instance is lofty, and tapering towards the top, without buttresses or stringcourses dividing the different stories. There is an embattled parapet, and below it a corbel-table. The belfry-windows on the east and west are double, with obtuse heads; the others single. At the north-east angle is a square turret with stairs; the west doorway plain and pointed; over it a window modernised. The lower part of the

<sup>1</sup> This church has been put into good repair in the year 1885. The Rector, the Rev. T. G. Cree, had well restored the chancel some years previously.

tower has a very curious, plain stone vault within, forming a rudely shaped arch. The style of this and similar towers is apparently Early English, though this may not be a matter of certainty. The north door is closed, and the south porch made into a vestry. The windows of the nave are all modernised, with sashes; the ceiling also modern. There is a small chapel on the south (now made into a pew), opening by a very rude and low obtuse arch. In the south wall is some trace of the rood-door. The north transept opens to the nave by a singular, imperfect arch (about three parts of a segmental arch) abutting against the east wall; and from the transept into the chancel is a pointed, clumsily shaped hagioscope. The chancel-arch is plain and obtuse, without mouldings. There are some good Early English lancet-windows in the chancel; on the north three, with good mouldings; on the south, one; all having external as well as internal mouldings. On the south of the altar is a piscina with mouldings and dripstone. The font has a circular bowl with a curious ornamental paneling round the top, and scalloped below; the stem circular, with a cable-moulding round it, and square base. The pulpit is within the chancel-arch, obstructing the altar. At the west end is a finger-organ in a gallery.

## ST. FLORENCE.

24 Oct. 1845.

This church has a nave, north transept, tower placed on the south side, and a chancel, with south chapel (now divided off), and a vestry on the north. The church follows the style and peculiar arrangement so prevalent in the west of Pembrokeshire. The nave is wide, and there is a large south porch, within which is a benatura, near the door, and a plain, rude niche over it. On the south of the nave is one lancet. At the west end is a late square-headed window, lately restored. The tower, as usual, tapers, and is without



any divisions by strings or buttresses. At the south-east is a square turret, and the whole has the common battlement. On the south side, in the lower part, is a lancet, and no other openings but the belfry-windows, which are double on the south and west, with obtuse heads; on the north with square heads, and no arch; on the east a single narrow slit. The tower is, in its lower part, rudely vaulted in stone, and forms a transept, the arch being of rude and clumsy pointed form. On the west side, within the tower, are two rude arches formed in the wall. On the east side is a recess which seems once to have opened into the south aisle of the chancel, near which is a rude arch, possibly once the entrance to the rood-steps; and another low, pointed recess in the wall. The north transept opens by a rude, pointed arch, and contains some stone brackets. The chancel is vaulted in stone, and its arch very plain, springing straight from the wall on each side. Between the chancel and the chapel, or aisle on the south, are two oddly shaped, depressed arches, very plain and coarse, with a circular pier having an impost moulding and no base. In the eastern respond is a square recess. There is a pointed doorway on the north side. The east window has three lancets within a general arch of pointed form. On the north of the chancel, adjoining the chancel-arch, is a rudely shaped, pointed arch formed in the vault, apparently forming a kind of chapel, and lighted by a lancet. There are stone brackets, which must have supported the rood-loft. In the north transept is a two-light Decorated window without foils. The font has a square bowl, scalloped below, on a low cylinder with square base. There is no west door. The south chancel-aisle has no windows, and the roof is a continued slope from the chancel. The whole church is rude and singular, but a fair specimen of the style of the west of Pembrokeshire.<sup>1</sup>

<sup>1</sup> This church was re-roofed and repaired during the incumbency of the Rev. George William Birkett, who carefully preserved its original features.

## GUMFRESTON.

24 Oct. 1845.

This church is very much of the same character as the last. The plan is a nave with very large west porch; a tower on the north of the nave, forming a transept; and a small, low chancel with south chapel. The chief peculiarities here are the large western porch and a curious semicircular projection on the north side of the nave, which externally presents two stages roofed. What purpose it can have answered it is impossible to determine. The porch has more the appearance of a chapel; is very strongly built, and vaulted in stone, with stone seats against the sides. The doors are very plain, and pointed. Over the inner door is the trace of a niche, and there is an octagonal bena-tura in the angle. Over the outer entrance is a narrow slit, not glazed. This church is particularly deficient in windows: there is not one on the north of the nave; on the south are a few late, square-headed ones; but no door on either side. The ivy grows most luxuriantly on the south wall. The tower is smaller than that of St. Florence, and tapers very perceptibly. It has a battlement, and corbel-table below; but, as usual, no stringcourses nor buttresses. The stair-turret is square at the north-east corner. There are several square-headed, narrow openings on the north side, one on the west. The belfry-windows are double, narrow, and with square heads. Within, the tower has a strong, stone-vaulted roof, forming a transept, and opening to the nave by the usual rude, ill formed, pointed arch. Against the east wall, within the tower, is a flat-arched recess, within which is a kind of altar, which, in such a situation, could scarcely have been a tomb. On the same side is also a wide hagioscope into the chancel. In the west wall is also a flat-arched recess, more probably for a tomb. The chancel-arch is low and obtuse, resting on imposts; and there is an old arch on the north, by which the hagioscope opens

into the chancel. The east window is a very bad modern one. The south chapel is now used as a vestry, and opens to the chancel by a low, plain, pointed arch. The roof is curiously groined, with rude stone ribs, without mouldings, crossing each other, and without boss or shafts. The font resembles that of St. Florence.<sup>1</sup>

#### HODGESTON.

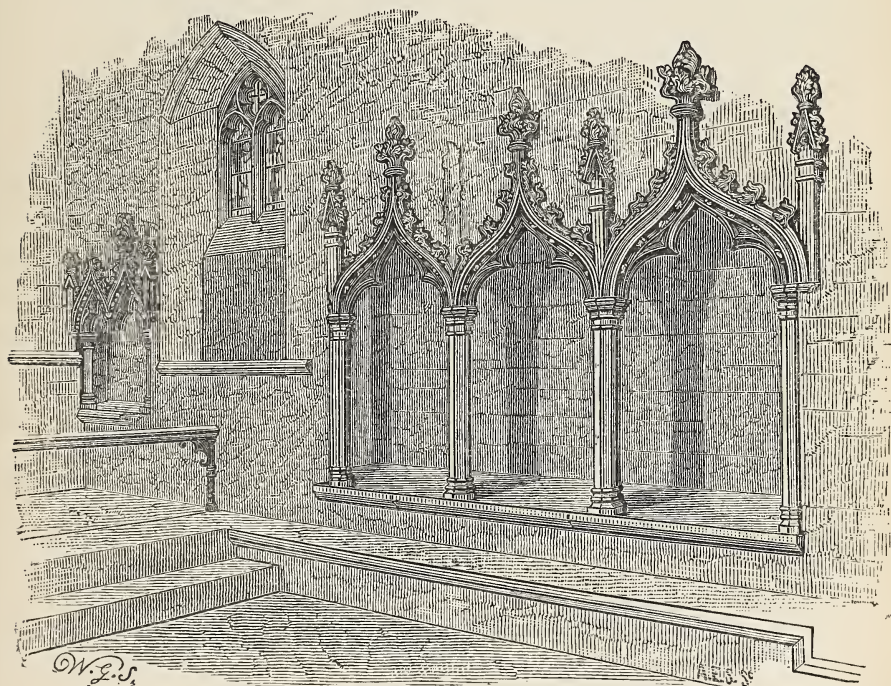
Aug. 21, 1851.

This church has a nave and large chancel, with western tower, but no porch. There is a curious contrast between the fine Middle Pointed chancel and the rude Pembrokeshire nave and tower. The chancel is almost of equal length with the nave, and has unluckily been much mutilated; but it presents a very good specimen of Middle Pointed, unusual in this part of the country. The windows (two on each side) are unhappily now closed, but are each of two lights. The east window is a wretched modern one. There is a string, internally, beneath the windows, and along the south side of the chancel runs a stone bench. There is also a curious cornice of flowers, in stone, just beneath the chancel-roof; which is now a very poor one of wood, but probably a stone one was intended. The grand feature of the chancel are the beautiful sedilia, three in number, with ogee canopies, crocketed, and finialed with intermediate pinnacles, and a cornice of ball-flower. The canopies have trefoil feathering, and the shafts between them are octagonal. These are set rather farther westward than usual, and one of the windows is placed between them and the piscina. The piscina has a double ogee-head much like the sedilia, and very rich finials. Against the east wall is a bracket of stone. The chancel-arch is a rude pointed one. Westward of it is part of a stone fence. The steps to

<sup>1</sup> Some years since, during the incumbency of the Rev. G. N. Smith, the font was appropriately placed in the semicircular recess towards the west end of the north wall of the nave.



the rood-loft are curiously arranged against the south wall of the chancel, ascending from the east straight, but quite narrow. The nave is vaulted, and has no windows on the north. The tower is small and oblong, vaulted inside, without battlement or buttress, but having a corbel-table and a stair-turret attached to the north side. The eastern belfry-face has double win-



Sedilia, Hodgeston Church.

dow with circular heads ; the western, a double square-headed one ; and there are some other slit openings. There are stone benches within the tower, against the north and south walls, and the vault and arch to the nave are very rude. The font has a square bowl, scoloped below, upon a cylindrical stem. The pews are painted blue.<sup>1</sup>

<sup>1</sup> In their *History of St. David's*, at p. 207, Jones and Freeman notice the sedilia and piscina in this church as having the general





CASTLEMARTIN.

## CASTLE MARTIN.

August 1851.

An interesting church, perhaps one of the most characteristic in the district. The plan comprises a nave with north aisle, chancel, a tower on the south of the nave (forming a transept in its lower stage), and a large south porch. There has also been an aisle or chapel on the north of the chancel, and a north transept. There appear those features which are so peculiar to the English districts of Pembrokeshire, and which are the more strongly marked on the south of Milford Haven. The tower is tall and tapering, but very strongly built, without stringcourse, but with battlement and corbel-table. The west parapet is slightly gabled. The belfry-windows on the north,

effect of Bishop Gower's style. See also observations by Mr. Freeman to the same effect, at greater length, in *Arch. Camb.*, 1852, p. 185. A subscription set on foot at the close of the Tenby Meeting, for the restoration of the chancel (*Arch. Camb.*, 1851, p. 333), resulted in the restoration of the entire church.

east, and west are mere slits ; that on the south a double lancet with central shaft. The west end presents two nearly equal gables. There are lancet windows on the south side of the nave, and altogether much that bespeaks the First Pointed period.

The interior is striking, and might, with careful restoration, be made to have a very solemn effect. The arcade of the nave is curious, has four pointed arches with square piers chamfered, each having attached in front a shaft with rude capital. The nave and aisle are each wide, and nearly equal in breadth. The tower ranges with the eastern bay of the arcade, opens to the nave by a rude arch of pointed form, and the lower part has the usual coarse vault. It has a lancet window, now filled with obituary glass. The roof in the nave is open, but very plain. There are some stone corbels in the wall over the tower-arch. The arrangement of pews is awkward, though the arcade is left free. The chancel-arch is low and obtuse ; the chancel long, and from the unevenness of the ground has a considerable ascent towards the east. On its south side are seen two pointed arches in the wall, with a corbel at the point whence these spring, and an octagonal pillar with rude, overhanging capital, marking the former existence of an aisle. The east window, which has been restored, has three trefoil-headed lancets contained under a flat arch, recently filled with stained glass representing SS. Peter, James, and John. On the north-east and south-east are lancets, one closed ; and on the south are three sedilia, each springing from rude corbels or capitals, but without shafts. Eastward is a plain piscina, nearly triangular. The font has a circular, cup-shaped bowl, much like a cushion-capital, with a kind of scolloping at the upper part ; the stem cylindrical, on a square plinth. Most of the windows have, unfortunately, been transformed into sashes ; but some laudable improvements have been effected, and more, perhaps, will follow. The porch is extremely large, more resembling a chapel, but

is disused, and a modern door opened in the centre of the west front, whereby the arrangement is much disturbed, and a wrong effect produced. The ground in the churchyard is most uneven, and on the north rises almost to the roof of the church. There is the trace of a pointed roof seen on the east wall of the tower.

In the churchyard is the base of a cross. The sacra-rium is large, and laid with polished tiles.

Near the east end of the churchyard is the old Vicarage, now a parish school ; a curious, ancient building, in which appear two arches springing from a central cylindrical column.<sup>1</sup>

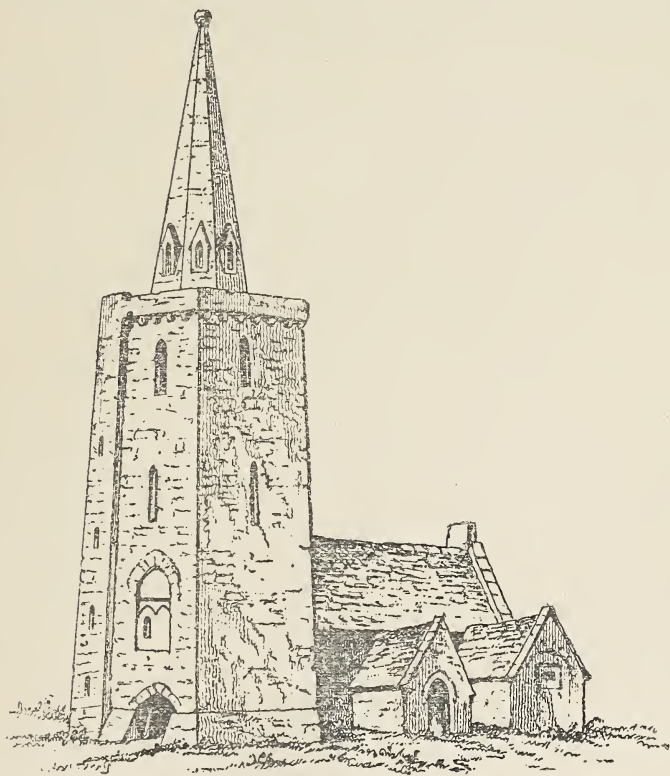
#### WARREN (ST. MARY).

August 1851.

Another of the peculiar Pembrokeshire style of church, but differing in arrangement materially from Castle Martin. It comprises a chancel, nave, south transept, porch, and a western tower with stone spire. The tower and spire seem to be Third Pointed ; the tower large and lofty, without strings of division, but with stair-turret at the north-west. There is neither buttress nor battlement, but a corbel-table near the top ; the west door closed ; the basement spreads outward ; the west window Third Pointed, and labelled ; the belfry-windows are single, narrow lights, and there is another kind of lancet opening on the north. The spire is not lofty in proportion to the tower ; is octagonal, but not ribbed. Its only openings are a series of single lights ; one on each face, round the lower part. The lower part of the tower has within a plain vault ; and a modern wall has been added between it and the nave, perhaps for additional strength. There appears to have been once an aisle or chapel on the north. The chancel inclines considerably from the line of the nave

<sup>1</sup> Of the old Vicarage above, and of this and of other churches described in this series, see Mr. Freeman's notice in his article on the architectural antiquities of South Pembrokeshire, *Arch. Camb.*, 1852, pp. 161-202.

to the north. The chancel-arch is a very rude, misshapen one, which can hardly be in its original state. To the north of it is an arched recess in the wall, perhaps a hagioscope. There are stone corbels inside the nave, on the north. The south transept and the porch are vaulted. Most of the windows are frightfully modernised ; but there is a closed lancet at the south-



WARREN

east of the chancel, and another at the north-east. The chancel is long, and well developed. There was once an aisle or chapel on its south side, opening to it by a Pointed arch, and by another to the transept. The sacrarium is large. There are some stone brackets in it. The nave has rather a desolate look, and is pewed. The font has a square bowl upon a cylindrical stem,



which stands on two square steps. The porch has plain, pointed doors.

There are a holy well in the churchyard, on the west of the tower, and the steps on which once stood a cross, on the south.

STACKPOLE ELIDYR, ALIAS CHERITON (ST. ELIDYR  
AND ST. JAMES).

Sept. 1, 1851.

This church differs in plan from both the last mentioned, but has the same local characteristics. It is now undergoing complete restoration, and partial rebuilding, under the direction of Mr. Scott. The plan consists of a chancel with south chapel, a nave and transepts, with a tower placed at the north end of the north transept. The tower tapers, and is without either stringcourse or battlement, but has a corbel-table near the top; the belfry-windows single and narrow. The lower part, as usual, is vaulted within. There is a staircase from within to the tower. The arches to the transepts are plain and pointed; that to the chancel is round. There are hagioscopes on the north and south, from the transepts into the chancel; that on the south is oblique, and reaches to the ground; that on the north is straight, and has a depressed arch. The chancel opens to the south chapel by a wide, obtuse arch upon imposts. This chapel has a stone vault with very plain, unmoulded ribs. At its east end is a curious, original stone altar in a perfect state, on which are some characters, apparently Ogham. There is also a trefoiled piscina. In this chapel is a very fine monumental effigy of a cross-legged knight, under a fine ogee, crocketed canopy in the wall. This canopy has flowered mouldings, and spandrels occupied by flowers, and a ball-flowered moulding, all of elegant Middle Pointed character. There are also two effigies of ladies; and on a paneled altar-tomb, now mutilated, the figures of a man and woman under trefoiled arches. The win-

dow at the east end of the chapel is square-headed, of two lights, and Middle Pointed, lately restored. Those of the nave, which are restored, are similar. There is one cinquefoiled, narrow window in the north transept. The font is octagonal, paneled.

The situation is beautiful, in a lonely, woody valley ; the churchyard shaded by fine trees, and much secluded. On the north side the ground is very uneven, and rises high, so as to give a curious effect to the position of the tower.

There is the shaft of a cross upon three high steps.<sup>1</sup>

## DEANERY OF NARBERTH.

### AMROTH.

23 Oct. 1845.

This is a curious Pembrokeshire church consisting of a nave with a singular western vestibule or galilee, a tower forming a north transept, a south transept, and a chancel with north aisle. The tower is of the usual kind, embattled, with a block-cornice under it, and a square turret at the south-east. The belfry-windows are narrow and rude. The exterior has a rude appearance, and is partly whitewashed. The vesti-

<sup>1</sup> The altar, with its inscribed slab, in the chantry south of the chancel, is given at p. 109 of Westwood's *Lapidarium Walliæ*. The effigy with its crocketed canopy, mentioned above as being in this chantry, lies in the north wall of the chancel, in what appears to have been its original position. The cist beneath, containing the skeleton of (as may be confidently supposed) Sir Elidyr de Stackpole, was found in 1851 or 1852, when the exterior face of the wall was rebuilt. After the restoration of this church, that of the churches of St. Petrox, Bosherton, St. Twinnel's, Warren, and Castle Martin (all within the Stackpole estate), were undertaken in succession by the Earl Cawdor, the Association's President in 1851, and of whom there is a brief notice in the obituary at p. 80 of *Arch. Camb.*, 1861, Third Series, vol. vii.

bule, westward of the nave, is of lower elevation, and opens to it by a rude, plain, pointed arch without impost mouldings. The nave has a coved roof, plastered, and the arch opening from it to the south transept is of a plain, Pointed form. The tower contains a two-light window, of trefoil lights and square head, apparently Perpendicular. The chancel-arch is depressed, and rude in form, set upon imposts. On the south side of the chancel is a very flat arch in the wall, which seems to have once communicated with an aisle or chapel. The chancel is divided from a north aisle by an odd-shaped, flattened arch; and there is a similar one between the tower and the nave, and between the north chancel-aisle and the tower. The north chancel-aisle is raised on an ascent of three steps, and forms the burying-place of the Biddulph family. In its wall is a pointed, arched recess, probably a piscina. The east window of the chancel, and also that of the north chancel-aisle, are Perpendicular. The other windows are wretched modern insertions. The interior is damp, and vilely pewed. The font seems Norman, having a square bowl, with some curious, sculptured foliage, upon a square stem and plinth.

In the churchyard is a cross. The tower has three bells.<sup>1</sup>

#### BEGELLY.

20 Sept. 1847.

Has much of the general character of the district. The plan is a west tower, nave, and chancel, with a north aisle ranging along the eastern portion only, and a small transeptal chapel and porch on the south. The

<sup>1</sup> This church was put into good repair early in the incumbency of the present Vicar, the Rev. W. D. Phillips, who was instituted in 1850. Mr. Biddulph, whose wife and two children lie in the north chancel-aisle, owned Amroth Castle from 1832-40, and resided in it. The Castle, which, although much modernised, retains distinct traces of mediæval features, had, centuries since, a considerable estate attached to it, possessed by the Barrets of Pendine, from whom it passed by marriage to a family of distinction named Elliot.

tower is tall and rude, tapering, with a clumsy battlement, and no stringcourse. At the north-east angle is a stair-turret. The belfry-windows, of two lights, are varying, pointed, and square-headed. On the west side is a doorway with plain arch, and label over it. The lower part of the tower is rudely vaulted in stone, as at Lamphey, opening to the nave by a clumsily formed arch. The base, as in the neighbouring Welsh towers, bulges out. The chancel-arch is pointed, with mouldings. In the north-east angle is the rood-door, and the steps remain. The portion of the north aisle which is west of the chancel-arch has a large piece of solid wall to the nave, with one very plain, misshapen, pointed arch. From the chancel this aisle is divided by two low, plain, Pointed arches, with a central, circular pillar of slender form. The transept opens also by a low, plain arch of similar form. The chancel is lower than the nave. On the south is a large lancet window. The east window is Middle Pointed, of two lights. In the north chapel the east window is square-headed. On the south side of the nave is a trefoiled lancet. The other windows are modern, with sashes. The font has a square bowl upon a cylindrical stem. The date of this church is doubtful, but probably the main part is First Pointed.

The situation is very pleasing.

---



## Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

## RAMBLES OVER THE DENBIGHSHIRE HILLS.

## No. II.

SIR,—The scene of my last letter was in the neighbourhood of a bridge called Pont Petruall, about seven miles from Ruthin, on the Cerrig y drudion road. In this letter I will relate what I saw and heard in the same mountain district, but still further up in the mountains. From the well called “Ffynnon y Fwch Frech”, mentioned in my last letter, we went to Cefn Bannog, a small mountain farm, and from thence we proceeded to the open mountain, also called Cefn Bannog. In this district there were remains of circular and other buildings, and these were approached by deep trackways. In Carnarvonshire these remains are called “Cyttiau'r Gwyddelod” (the huts of the Gwyddelod); but here they have a different name, for they are called “Gwaith y Brithwyr” (i.e., the work of the Brithwyr). This is a rather singular name, and it is worthy of more than a passing remark.

*Y Brithwyr*.—The word *brithwr*, of which *brithwyr* is the plural, is given in Dr. Owen Pugh's Dictionary, and the word is there defined, “a variegated or mottled man. It implies either a man in a party-coloured dress, or one whose body is painted,—a Pict.” In this way these huts become the work of the Picts, or painted men, or men who painted their bodies. Historians have told us that the ancient Britons painted their bodies, and Cowper sings :

“Time was when clothing, sumptuous or for use,  
Save their own painted skins, our sires had none.”

*The Task*, lines 8 and 9.

Our forefathers must have been hardy men to have outlived such a winter as this we are passing through without clothes; but all this, we know, is the poet's licence and the historian's fiction.

I asked my informant, Thomas Jones, Cefn Bannog, who told him that these remains were said to have been erected by the *Brithwyr*, and he told me that an old man, John Hughes, Bryn Mawndy (a place two miles away), who was in the habit of visiting these parts to look after his ponies, had given him the information. He also said that Hughes was a well informed man, and knew the history of all the places in the neighbourhood; and further, Hughes said that an ancient name for Cefn Bannog was *Pyll Brithion*, *Pyll* being the plural of *pull*, a small pool. This, most likely, was the name of the valley, which was bounded on one side by Bannog Ridge, and

not the name of the ridge, or Cefn, itself. If so, the name would be most appropriate, for the place abounds with small pools of water or mountain springs; and these at a distance would glitter in the sun, and make that part appear as if dappled with pools.

From these remains we walked to Bwlch y Forwyn (the Pass of the Virgin), which overlooks Waun Bannog. From Bwlch y Forwyn an extensive view of wild scenery is obtained. Mountain after mountain appears, dimmed by distance, and hollow after hollow, darkened by shadows. In the immediate neighbourhood of the Bwlch, rank ferns and sturdy heath flourish; and the deep note of the curlew is heard from the marshy ground below. On the Bwlch stands a stone, erected years ago, to direct the traveller on his way. As I have a little information about this stone I will speak of it as

*Bwlch y Forwyn Pillar-Stone.*—The Stone stands right at the top of the pass, or bwlch. It is about 5 feet high, and about  $1\frac{1}{2}$  foot broad. On one side is the date 1630, and underneath these figures are the initials H. R. On the other side, cut into the Stone, is a small St. Andrew's cross. At one time there were a series of these stones to be seen along this hill, but they have been removed, and utilised. Thomas Jones, Cefn Bannog, removed one of them, and it at present forms a gatepost near his house. This stone also has on it the date and initials above given; and besides, it has another date, 1863, and other initials, J. R. S., cut into it. These modern letters and date were engraven on the stone (T. Jones told me) by John Roberts, saddler, Pontuchel. I could not ascertain whether this stone had on it a small cross, as the side where the cross should be was built up against the field wall.

These pillar-stones were placed on the hill (the wild, trackless mountains) to direct the traveller to the Hendre, or, as it is called in full, Hendre Glan Alwen, where a bed, supper, and breakfast awaited him. The initials, H. R., stood (Jones informed me) for Hugh Reynallt, who held the Hendre in 1630 on the condition that he should supply all travellers with a bed for the night, and food for supper and breakfast. The occupier of the Hendre paid no other rent for his farm than that now stated. The farm belonged to the Salesbury family. Undoubtedly the farm was, previously to 1630, let on like terms. There were many such places in various parts of Wales, and such a *hospitium* would be indeed welcome to a weary traveller in winter. Pilgrims and travellers were alike entitled to hospitality in these places. At present the Hendre is an ordinary farmhouse.

As the weather continued unpropitious, we returned to Cefn Bannog, and we were glad to find ourselves sitting around a good, blazing fire. In the house I noticed a settle with the date 1639, and the initials E F M M underneath. These initials, the occupants of the house told me, stood for Edward Ffoulk and Mary Morris, relatives of the present owner of the settle; the woman, Mary Morris, according to a Welsh custom, retaining after marriage her maiden name.

I knew that I was in the country of the fairies, and so without much circumlocution I introduced the subject. This plan of proceeding will not, however, always do, for people are very shy on such subjects, and they think that the lowlanders only laugh at them for believing that such beings ever existed. It requires therefore, some little tact, and a good amount of give and take, before this shyness is entirely dissipated ; but when once their oversensitiveness has been overcome, fairies and other like matters are fully discussed. So now I will relate what I heard of the fairies at Cefn Bannog.

*The Fairies : their Kindness.*—Thomas Jones informed me that he was personally acquainted with the wife and the children of the man who is the subject of the following tale, and he has no doubt as to the truth thereof. The hero of the tale was a shoemaker, but I forget his name. However, the tale is as follows.

The shoemaker enjoyed indifferent health, and thinking that possibly he might improve in bodily strength if he could get something to do beside shoemaking, he went from home to see if he could get some other work. He was fortunate enough to get work in a tan-yard, at a place called Penybont, not far from the Druid, in Corwen parish. The shoemaker's family lived in a house called Tan y Graig, belonging to Clegir-issa farm, and the man walked to his work from his home either daily or weekly, I forget which. However, he seemed to be getting on in a marvellous way, for he had now always plenty of money by him. This money he got, not by working in the tan-yard, but he found it on the ground whenever he passed a certain place. The spot where he picked up the money was a round plot of green ground, close to a gate on Tan y Coed farm. The glitter of the coin on the ground in the first instance took his attention, and he ever afterwards found a like bright coin on the same spot. The money found was silver (three shilling-pieces), and they were all alike. The luck that attended him he kept secret ; but after a while he, to get peace from his wife, who was always plaguing him to know how he got so much money, told her all about the find, and how that he believed it was the good fairies that placed the coin there for him. Shortly after divulging the secret, the shoemaker died, and no one ever found any more pieces of silver on that spot.

*Fairies seen.*—After this tale had been related, I asked T. Jones if any one had ever seen the fairies, and he said "Yes ; but that they were not now often seen." Jones said that some children had seen them on the hill close by. The day was misty, and the clouds capped the hills, and the children saw a large number of diminutive folk, dressed in blue, emerging from the clouds, and then rushing back into the clouds. Jones, though, had not himself seen them.

*Fairies forming an Acquaintance with Mortals.*—I will suppress names when relating the following, because there are many descendants of the lady that flourishes in the tale living, who, perhaps, would not like to hear what was told me of their grandmother. I

will, therefore, call her Mrs. R. This lady was an active, industrious person, greatly respected by all her acquaintances, and she occupied a large farm in the uplands of Denbighshire. The fairies knew her well, and were in the habit of addressing her as "Auntie Ann"; and she, when called by the wee, little folk, always went to them; and in this way she became personally acquainted with the fairies, and knew them individually by name. There was quite a friendship between Mrs. R. and the fairies. Sometimes, when Mrs. R. was rush-gathering by Bodrual, the fairy dog would come to her, just as any other dog would come to welcome its master's friend. It was very evident that the fairy tribe loved Mrs. R., and that she loved them. The descendants of Mrs. R. are well-to-do people, and they have not heard it hinted that the riches they possess came from fairy-land. Most likely they inherit their grandmother's industry, a quality that even fairies admire, and that in this way they have accumulated the riches that are in the family.

Many other tales were told by one or other of the company while we sat nestling round the fire; but enough has been related in this paper to show how rich these mountain recesses are in folklore of by-gone days. In my next paper I will give an account of what I heard and saw in another out-of-the-way dingle in Denbighshire.

E. O.

### CHEPSTOW CASTLE.

SIR,—Mr. Clark gives no description under the head of Chepstow, but he very frequently refers to it in his general remarks, and when speaking of work elsewhere. He, or his printer, apparently had trouble with his handwriting, for it is clear some of his remarks apply to Clipston in Notts, and not to Chepstow, as stated. I allude especially to the hall and kitchen of wood ordered by King Henry III (vol. i, p. 164). Whether this applies or not to the mural galleries, hanging shutters, and other things (pp. 164, 166, and 181), I cannot say. John Carter has large-size drawings of the embrasures of the marten tower, and their loops, and does not show what is described. My object here is more especially to speak of the entrances and their approaches.

Seeing that Chepstow stood outside the town wall (that is, practically in the field), and was, moreover, on the side of the river on which attack was to be expected, the defences of the lower or eastern end seem slight. There is no lift-bridge, only one gate and a portcullis. Compare this with Goderich. It confirms my opinion that this gate was protected by a barbican of the nature of the Walmgate, York, the rudiments of which yet show on the eastern part of the south gate tower; and I expect a search for foundations there would prove this. Oddly enough, Mr. Clark is represented by the author of *Domestic Architecture* (vol. ii, p. 314) to say that there is a complete stone barbican at Chepstow.

But it seems to me certain that there were inner chambers over



the passage, whether that was vaulted or not. These may have supplied an additional portcullis or more, and gates towards the court; but I do not see how it is possible there could have been an oratory over, as stated.

The entrance at the west or upper end is rendered confusing by the modern wood bridge from the gate, across the ravine, to the rock further west; and by the destruction of the masonry starting south-west, from the south-west bastion-tower, near the limekiln. I believe this masonry to be the remains of a wall, possibly joining the town wall, or reaching to the cliff opposite; and that the access to the west gate was by a steep road passing under fire of the south-west tower and its connecting curtain, to the bridge-platform. An enemy who had advanced so far, if attacked in rear by a sortie from the sallyport, would have to choose between cold steel and the precipice.

The alterations of the west gate house, partly by decay, partly by design, have led to a misconception of it. The gateway was not more than about 15 feet high. It had two portcullises; one worked from the second floor, one from the first. The wall under the arch dividing the two has perished, giving extraordinary height, as at Llawhaden; and the depth is artificially increased by cutting away some 6 feet of the wall carrying the trunnion of the bridge. I have no doubt whatever that the bottom of the portcullis-groove marks the floor-line. The fall from thence to the lowest quoin of the eastern arch is only about 1 in 6, while the ascent on the outer side must have been as bad as 1 in 4, if not worse. I have no doubt that the floor of the drawbridge-pit, if cleared, would prove this. The only access to Tenby Castle is by a yet steeper road, through a gate scarcely 10 feet high.

Excellently well kept and marvellously interesting as Chepstow Castle is, it would be still more interesting if a little more of it could be seen. It is so interesting one longs to see more. No one admires ivy more than I do; but it is as well to be without good work as to allow ivy to overwhelm it. I look on those two wych-elms growing out of the limestone rock at the head of the Castle ditch as surprisingly beautiful. I could not cut them. But I should like to see them developed, and a little of the Castle to be seen as well, by cutting a good many of their neighbours. One gets an erroneous impression of a castle if it is simply a sylvan scene, however beautiful.

The south-west tower, a building with basement and two stories, distinctly Norman, is, I doubt not, full of interest; but it is fuller of rubbish, on the summit of which an ash-tree grows gracefully. The beautiful chamber south of the gate between the third and fourth courts, is, I believe, Norman recast; but both it and the building on the north are obscured by ivy. Who does not thirst to see those of the Norman arches of the keep, which show on the outside, reopened?

---

J. R. C.

## THE WYNNE OF LEESWOOD FAMILY BIBLE.

SIR,—During the last few months the writer has had placed in his hands by his friend, Egerton G. Bagot Phillimore, Esq., a very interesting volume which the possessor thought ought to be brought before the notice of the public.

The book is a handsome folio volume bound in dark blue or black calf richly ornamented in gold, with the remains of two silver clasps, the boards rather thick, and the edges of the leaves gilt. Unfortunately the back has disappeared, and been replaced by one which neither in character nor richness harmonises with the original, being modern and plain, with the exception of the title, "*Y Bibl*, 1690." The title-page bears a print of the Sheldonian Theatre, Oxford, and underneath the words, "Rhydychain, Printiedig yn y Theatr yn y flwyddyn MDCXC."

The laudable work of printing the Bible in folio, in the Welsh tongue, was undertaken through the efforts of William Lord Bishop of St. Asaph, as is evident from the following printed receipt which is pasted upon the back of the frontispiece of the New Testament: "12 Martii, '87. Received then of Mr. George Wynne the summe of twelve shillings toward printing the Welsh Bible in folio, according to the Proposals made by the Right Reverend Father in God William Lord Bishop of St. Asaph; and upon the payment of the like summe I do, by the order and on the part and behalf of the said L<sup>d</sup> Bishop, promise, within twelve monethes from the date hereof, to deliver to the said George Wynne, his executors or assignes, one Welsh Bible of the large paper, ready bound, according to the said proposals, or to repay the said summe of twelve shillings. Ffra. Evans, py<sup>d</sup>."

We must, of course, bear in mind that twelve shillings of that day represents a much larger sum at the present time, though, if we take into consideration other concomitant circumstances, we must allow that even then the work was produced at a very reasonable rate. The copy before us, however, is not quite perfect, since the last three leaves have been beautifully supplied in manuscript, carefully copying the printed letters of the remainder. It is very possible that in this way the history of the volume has been broken, since the vacant spaces are the parts which the various owners have selected for making their notes and entries, and such a space would naturally occur very conveniently at the end of the Book of the Apocalypse of St. John.

From what remains, the history of the volume may be told in few words. As shown above, it originally belonged to the family of Wynne of Leeswood, and probably passing by marriage, with their other possessions, into the hands of the Warings, was sold or given away. It then came into the possession of the family of Griffith of

Rhual or Ty Newydd, and subsequently into that of Mr. Joseph Eaton, a builder, of Mold, co. Denbigh, by whom it was conveyed to a London dealer, and afterwards given in exchange for a Spanish Bible, of greater intrinsic value, to E. G. B. Phillimore, Esq., a diligent collector of Welsh MSS. and old books.

Passing on now to family notices and inscriptions in the book, we first notice, on the interior of the cover, a book-plate engraved with the coat of arms, and, beneath, the words, "George Wynne, of Leeswood, Esq." The crest is a dolphin naiant, on a wreath, beneath which is an esquire's helmet; the mantling, of rich scrollwork, encompassing the helmet and shield, upon the latter of which appear the arms, *argent*, a chevron *or* between three dolphins naiant proper. Burke, under the head of Wynne of Leeswood, Bart., gives the arms as *azure*, a chevron between three dolphins hauriant, *argent*. Crest, a dolphin hauriant, *argent*. Extinct *temp.* George III. It is curious that the portion of the book-plate whereon the heraldic insignia appear is engraved with horizontal lines, the usual way of expressing *azure* in printing. It would be interesting to determine whether the coat, as depicted upon the book-plate, was an intentional difference for the family of Wynne of Leeswood, or whether the difference arose simply through the ignorance of the engraver; an instance of which occurs in another book-plate in the possession of the author, where the arms of Kyffin of Maenan are given quartered with, *argent*, a chevron *gules* between three pheons *sable*; the two upper pointing to each other, the lower pointing upwards. There can be no doubt but that this is a perversion of the engraver, the arms being evidently intended for those of Goronwy, lord of Henfachau, son of Cadwgan y Saethydd (the Archer) of Mochmant, who bore, *argent*, a chevron *gules* inter three pheons pointing to the fess, point *sable*. The mother of Goronwy was Angharad Fechan, daughter and coheir of Gruffudd ab Meilir Eyton of Eyton; and he himself married Efa, daughter and heir of David ab Howel Vychan ab Howel ab Ieuaf, lord of Arwystli, by whom he had an only daughter and heir, Efa, wife of Cuhelyn ab Rhun ab Einion Evell; and so this quartering passes to her descendants and representatives, the Vaughans, Earls of Carbery, now represented by Vaughan of Humphreston and Watkyns of Pennoyre; Kyffins of Maenan, Glascoed, and Oswestry; Tanats of Abertanad, Blodwell, etc. It seems by no means improbable that the family of Heylin have had their arms transformed by a similar process from three boars' heads with necks into three horses' heads erased; the former being those of Heylin ab Trahaiarn ab Iddon ab Rhys Sais, the latter those of Brochwell Yscithrog.

The manuscript entries are as follow :

On the fly-leaf preceding the title-page, in a formal hand, "June v, mdccxxviii. This Book was given by Eleanor Wynne, Widdow and relict of George Wynne, Esq., Late of Leeswood, deceased, as an Heirloom to that Family for ever."

On the title-page, in different places, "1715. George Wynne and

Eleanor Wynne, John Wynne, J. G." The title-page has been mended, and the date restored in manuscript.

On the first page of the Book of Genesis, "John Wynne de Leeswood", in old writing; and on the same page as chapter v, "George Wynne."

On liii Isaiah, verse 12, is the following note, apparently by one of the family of Griffith, "Nur Efe a wel Had Parai a estyn ei dydian, a buriad gras ol Iehofah, a lwyda yn ei law O lafur ei enaid y gwel ffrwyth ac a fodlonur Rhodaf lawer ido yn alian ar cedyrn a rana Efe yn Ysbail, Louth, J. G."

At the end of the Book of the Prophet Malachi: "Anna filia Johannis Wynne de Leeswood in Comitatu flint Armigeris [*sic*] Baptisata fuit secundo die Julii Anno dom' millessimo Sexcentessimo Nonagessimo Octavo, etc. A. on friday betwene nine & tenne in the morning.

"Georgius filius predicti Johannis de Leesewood p'dict' in Com' predicto Baptisatus fuit sexto die Junii An'oque dom' 1700. G. wen'day betwene eight and nine in the morning.

"Johannes filius p'd' Joh'is Wynne de Leeswood in Comitatu p'dicto Baptisatus fuit decimo die Martii Annoque dom' 1702, etc. J. on Tuesday betwene 9 and 10 in the morning etc.

"Thomas Llewelyn scripsi."

At the end of the Book of Susanna is written, in a large hand, "John Wynne."

Of the family of Griffith we have the following memorials. On a sheet of black-edged paper pasted upon the fly-leaf facing the title-page: "The Rhual Tablet, Mold Church. Sacred to the memory of Thomas Griffith, Esq., of Rhual, who died June 15th, 1811. Also of Henrietta Mariah Griffith, wife of the above, who died June 18th, 1813. And also of Edwin Griffith, their youngest son, Major in the 15th Regiment of Light Dragoons, who on a day so fatal to the family, June 18th, 1815, at the ever memorable and sanguinary battle of Waterloo, fell, being struck by a cannon-ball in the breast, and instantly expired, while gallantly leading his regiment which he commanded to the charge of a body of French. Peace to Good and Brave."

Printed upon a sheet of black-edged paper, "In remembrance of Elizabeth Griffiths, Widow of the late George Griffiths, Ty Newydd, near Mold, who died May 24th, 1872, aged 48 years, and was this day interred in the family vault at Hope."

On a fly-leaf at the beginning of the book is pasted a letter from Josh. Eaton, builder, and dated Mold, 9 Oct. 1878, giving a description of the book, and stating that it belonged to Sir George Wynne, High Sheriff of the county of Flint in 1723, the very dry summer.

"The traditional history of Sir George Wynne is a sad instance of the changeability of this world. At one time he was considered one of the richest gentlemen in Wales, having been very lucky, as they say, in lead mines from a certain piece of land in Halkin Mountain. The spot is called to this day "Erw Sir George", or Sir George's

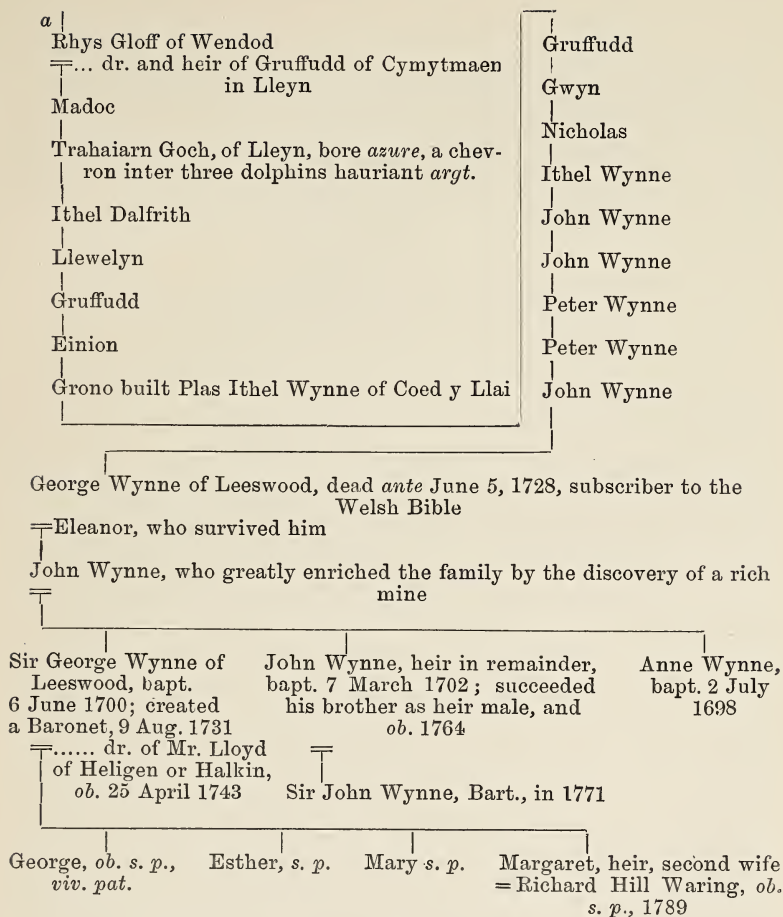


Acre. There is now a house in Mold where he lived for some time, and a certain room is shown us where he used to keep his vast amount of gold, the floor of which is very much bent, caused by the weight of gold it contained. He made those splendid gates in front of Leeswood; gates, they say, that cannot be surpassed in any part of the kingdom. But he died in prison, at the King's Bench, and his only surviving daughter, out of a very numerous issue, was wife of Richard Hill Waring, Esq., of Salop. She died without issue, so the family are extinct."

It remains for us to make a few remarks upon the family of Wynne of Leeswood. It is palpable that the volume before us was not originally the property of Sir George Wynne, who was created a Baronet, 9 August 1731, but of his grandfather, George Wynne, who died an esquire, and whose wife, Eleanor, survived him, and left it as an heirloom in the family. The Wynnes, like many other Welsh families, seem to have been people of ancient lineage, but small estate, until the time of John Wynne, the son of the subscriber to the Bible, and whose name of John Wynne appears written in several places in it. This was the John Wynne who discovered the valuable lead mine upon his property, which made his descendants so much more wealthy than his ancestors that, as is often the case, it has been customary to regard him as founder of the family. This is too often the case, and arises to some extent, perhaps, from the ideas of primogeniture so common in England, which virtually makes only one member of a family in each generation, so that the younger, or at least the less wealthy members, are soon forgotten; and if one of them acquires a large fortune, there is a general exclamation against his claiming to be of the same family as the person to whom the chief portion of the property has descended; especially if the latter, either by some trick of policy, carrying some popular measure, or other means, has been rewarded by the dignity of a modern peerage; or, as it is commonly but erroneously called, become ennobled.

For the ancestry of the Wynnes of Leeswood we must ascend to Tewdwr Mawr, as follows:

Tewdwr Mawr, Prince of South Wales  
 |  
 Rhys ab Tewdwr Mawr, 1093  
 = Gwladys, dr. of Rhiwallon ab Cynfyn  
 |  
 Gruffudd  
 = Gwenllian, dr. of Gruffudd ab Cynan of North Wales  
 |  
 Rhys, ob. 1197  
 = Gwenllian, dr. of Madoc ap Meredith of Powys  
 |  
 Rhys Grug  
 |  
 Rhys Mechell, ob. 1244  
 |  
 Rhys Vychan  
 = Gwladys, dr. of Gruffudd ab Llewelyn  
 a |



Richard Hill Waring devised his estates to his cousin, of whom more may be seen in the article upon Oswestry lately published in the *Archæologia Cambrensis*. He inherited the name of Hill from his mother, Margaret, eldest daughter and coheir of Robert Hill of Attingham, co. Salop. The other coheirs of Robert Hill were,—Anne, wife of Leighton Owen Griffith of Dinthill; Margaret, wife of Thomas Kynaston of Maesbury; Elizabeth, wife of Francis Chambre of Petton; Sarah, wife of John Harries of Cruckton; and Rebecca, wife of Samuel Adderton of Preston.

HENRY F. J. VAUGHAN.

Humphreston Hall, Salop.  
5 Oct. 1885.

## CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE Annual Meeting will take place on August the 23rd and following days, at Swansea, under the Presidency of Mr. JOHN TALBOT DILLWYN LLEWELYN.

## STATEMENT OF ACCOUNTS FOR 1885.

RECEIPTS.				PAYMENTS.			
	£	s.	d.		£	s.	d.
To amount received from the late Treasurer, the Rev. E. L. Barnwell .	56	9	2	Rev. Canon Thomas for Editors . . . .	40	0	0
Pickering and Co., for Journals sold . . .	6	15	9	Ditto, disbursements .	3	0	0
Arrears of subscriptions	151	1	0	Ditto, account of Index	10	0	0
Subscriptions for 1885 .	225	15	0	W. G. Smith, wood engravings . . . .	27	9	0
Surplus, Newport Local Fund . . . . .	28	12	1	Ditto, attendance at Newport . . . . .	5	5	0
Lord Tredegar's cheque	10	0	0	Messrs. Whiting and Co., printing Journal .	134	17	2
Overpaid . . . . .	0	1	0	Cattell and Co., zincographs . . . . .	6	1	5
	£478	14	0	D. Dallas, Dallastype and printing . . . . .	3	2	0
				A. Baker, wood-engraving	2	0	0
				J. Russell Smith, wood-blocks purchased .	2	1	0
				Blades and East, circulars (autograph) .	2	17	0
Balance in Treasurer's hands . . . . .	£234	9	5	Edw. Laws, Secretary's disbursements . .	7	0	6
				Treasurer's ditto . .	0	11	6
				To balance . . . .	234	9	5
					£478	14	0

*Examined and found correct,*

JAMES DAVIES, *Auditor.*

D. R. THOMAS, *Chairman of Committee.*

Feb. 20, 1886.

# Archaeologia Cambrensis.

*FIFTH SERIES.—VOL. III, NO. X.*

---

APRIL 1886.

---

## SUDBROOK CAMP.

THIS camp, which is of somewhat exceptional interest, is situated on the coast about four miles from Chepstow, and in close proximity to where the recently constructed railway tunnel runs under the Bristol Channel.

The works in connection with this tunnel have materially altered the surroundings of the camp. The parish of Sudbrook, which had, from some unknown cause, become depopulated, had many years ago been merged into that of Portskewett, and only a short time since not a single habitation was to be seen in the vicinity of the camp, which presented a singularly solitary aspect. Now all this is changed, and close by the camp a busy, populous village, sadly wanting, by the way, in everything that is picturesque, has sprung into existence.

The earthworks in their present form extend for upwards of 320 yards in an irregular semicircle, both ends of which run down almost to the edge of the low cliffs on the sea-shore, enclosing an area of somewhat more than three acres. The original defences consisted of three parallel banks of unequal height, though on the eastern side only the innermost of these remains. This bank must have been the main line of defence, and is still more than 20 feet in height, and of considerable breadth. Outside this was a ditch and a



much smaller bank ; and beyond that another ditch and a third and larger bank, though of less formidable dimensions than the innermost ; and beyond that again there would probably be another ditch, though there are but slight indications of it at the present time. All these lines of embankment are very distinctly defined along the western side for a distance of nearly 200 yards, to a point where the earthen ramparts have been broken through, but beyond that all traces of the two outer banks have become obliterated. The opening here referred to is generally believed to have been the entrance to the camp, but it is by no means conclusive that it formed any part of the original plan, and it is equally possible that this supposed entrance may be nothing more than a comparatively modern opening cut through the banks for the convenience of the farmer who occupied the meadow-land within the camp. There is much difficulty in ascertaining the original extent and plan of the stronghold, arising mainly from the fact that for centuries the sea has been making steady inroads on this part of the coast, to an extent that would hardly appear credible to those who are not familiar with the neighbourhood. Its action at this particular point has, however, recently been arrested by an unsightly heap of *débris* from the tunnel-works, that has been deposited on the beach.

It is almost impossible to realise the extent to which the coast-line must have altered. According to tradition, a long spit of land once ran out from Sudbrook Point in a south-westerly direction, extending as far as the Denny, a rocky islet now lying in mid-channel at a distance of over four miles from Sudbrook. A local writer,<sup>1</sup> to whom we are indebted, has remarked that the names by which some of the intervening rocks and sand-banks are still known seem to afford some corroboration of this. Such designations as Cruggy or Crugan,

<sup>1</sup> The late Mr. Thomas Wakeman, who in conjunction with Octavius Morgan, Esq., F.S.A., compiled a series of valuable papers published by the Monmouthshire and Caerleon Antiquarian Association.

the hillocks ; Bedwin, the birchen grove ; or Dinan, the fortified hill, are certainly not applicable to places overflowed by the tide twice in every twenty-four hours. This strip of land would form a narrow peninsula, having the open channel towards the south and east, whilst on the other side the estuary of the little river Troggy (or Nedern, as the lower part of the stream is now called) would form a spacious anchorage.

We may here call to mind the well-known Welsh tradition, embodied in the *Triads*, that Portskewett was once one of the three principal ports or harbours in the island, which could hardly be understood under existing conditions. Assuming the existence of this peninsula, the camp must have stood at the head of the harbour, occupying the neck of land uniting the long spit forming its southern side with the mainland. Whether, however, so great an alteration in the coast-line is possible within the last two thousand years or so, is certainly open to question.

The camp has been surmised by several writers to have been originally constructed by the Britons, and subsequently occupied by the Romans. Camden, writing of Sudbrook in the earlier part of the seventeenth century, says : " The Church whereof, called Trinity Chappell, standeth so neare the sea, that the vicinity of so tyrannous a neighbour hath spoiled it of halfe the church-yarde, as it hath done also of an old fortification lying thereby, which was compassed with a triple ditch and three rampiers, as high as an ordinary house, cast in forme of a bowe, the string wherof is the sea-cliffe"; and adds, " that this was a Roman work the British bricks and Roman coins found are most certain arguments"; and he specially mentions a fine medal of the Emperor Severus found here, which in Camden's time was in the possession of the then Bishop of Llandaff, Dr. Francis Godwin, who was himself an antiquary, and resided for some years in the immediate neighbourhood.

Archdeacon Coxe, who speaks of Sudbrook Camp as

“usually supposed to be Roman”, states that upon the edge of the cliffs at either extremity of the innermost bank he found “heaps of stones and rubbish, which seem to be the remains of ancient buildings; among these were two or three ranges of large stones, placed on each other, without cement, and others of the same kind which had fallen down, strewed the adjacent ground.” Unfortunately, every vestige of this masonry has been carried away by the continued encroachments of the sea.

Although the camp itself presents no distinct traces of anything resembling Roman work, and, with the exception of Camden, no writer has recorded the fact of any Roman remains having been found upon the spot, the fact that the Romans must have had some post in the immediate vicinity can hardly be doubted. A great military road, known as the *Via Julia*, passing through *Aquæ Solis* (Bath), connected *Isca Silurum* (Caerleon), the head-quarters of the second legion, with the great central station, *Callewa Atrebatum* (Silchester). Starting from *Isca Silurum*, this road passed through *Venta Silurum* (Caerwent), following the line of the present highroad between Newport and Chepstow as far as Crick, where it met another road which came from *Glevum* (Gloucester) by way of Lydney, crossing the Wye a little above Chepstow Castle, where the remains of a bridge may still be seen at low tides, following very nearly in the line of the high road to a short distance beyond Pwlmeyric, then crossing the fields behind Haye's Gate Farm, and then along an old road by Broadwell, in which the Roman pavement was very perfect some few years ago, and thence to Crick. From Crick the main line of the *Via Julia* evidently turned southward towards the coast, pursuing its course along the line of the present highroad as far as Portskewett, skirting a tract of low, marshy land, through which the Nedern flows, and which, before the construction of the sea-banks and defences, must have been covered with salt water at every spring tide, thus

precluding the possibility of carrying the road in a direct line from Caerwent to the sea-coast, and necessitating the somewhat considerable detour along the higher ground by Crick. Between Crick and Portskewett the Roman pavement can still be very distinctly traced in places. Beyond Portskewett, for the distance of a little more than half a mile, the road has been destroyed, but some indications of it may yet be seen across the fields, and it appears to have led to the sea-coast in the immediate vicinity of the camp. With the evidence of this road we can hardly, in considering the facts connected with the camp at Sudbrook, ignore altogether the much-vexed question as to the line taken by the Roman passage across the estuary of the Severn, concerning which so many learned dissertations have been written by gentlemen who, for the most part, as Mr. Wakeman has aptly remarked, seem to have thought it totally unnecessary to make themselves acquainted with the localities. A very able paper on this subject by the Hon. and Right Rev. Bishop Clifford appears in the third volume of the Bristol and Gloucestershire Archæological Society's *Transactions*; and the writer, labouring under no such lack of sufficient local knowledge, comments on the peculiar advantages which would here be derived from the action of the tide, which, owing to the bend in the estuary, is specially favourable for boats crossing the stream.

The *Itinerary* of Antoninus, which probably dates from the second century, and is certainly not later than the fourth, and is therefore an authority of the highest value, gives us the distances of the various stations along the Via Julia. Most of the theories that have been advanced relative to the point where the estuary was crossed are based upon the hypothesis that, owing to mistakes in the copy of the *Itinerary* that has reached our times, the names of some of the stations have been transposed. This supposition is, however, altogether rejected by the Bishop, who shows that by placing the station *Trajectus* at the point where the



Via Julia crossed the Avon, not far from Bitton, instead of identifying it as the passage across the estuary of the Severn, there can be no difficulty whatever in accepting this portion of the *Itinerary* as it stands.

The Bishop unhesitatingly accepts the earthworks at Sudbrook as Roman, and is of opinion that here was the place of embarkation used by the Romans in crossing the channel, and that it must have been for the defence of the passage that this camp was constructed. "The spectator who stands on the edge of the embankment", says the Bishop, "and contemplates the work of denudation still in progress, will readily understand that during the course of fifteen hundred years and more, a very considerable portion of the coast must have been washed away, and that consequently, when this fort was erected by the Romans, not only was the earthwork complete on the river-side, but a considerable space of land probably intervened between the western front of the fortress and the bed of the river. He will also understand why no indications at present exist of what were the conveniences for the anchorage of ships and landing of men and goods, at the period when the fort was built; all such works must long ago have disappeared." Whilst, however, freely admitting the probability of this having been the point of embarkation for troops and stores crossing the estuary in the time of the Romans, and likewise the occupation of the camp by a Roman garrison—which would follow as a matter of course—it appears to be more than questionable if what we now see can by any possibility be the remains of a Roman camp of the usual rectangular form, of which, as some have contended, only two, or parts of two sides, forming the northern angle, remain. The theory of its ever having been occupied by the Romans is now discredited by many, and perhaps the most commonly accepted opinion is that, like other somewhat similar "cliff castles" to be found along this coast, it owes its construction to the Danes. But taking all the facts

into consideration, we may probably venture to assume that the camp was originally a British work, subsequently occupied, and perhaps reconstructed by the Romans; for the camp itself does not seem to be of Roman origin, and there would be nothing unreasonable in the supposition that the Britons had previously used this same passage across the estuary, and that the Roman road which led to this spot was on the line of a British trackway. It is equally possible that the stronghold may in turn have been occupied in like manner by the Danes, who would not improbably adapt the existing earthworks, so far as practicable, to their own peculiar style of fortification. Local tradition attributes the camp to Earl Harold, whose palace at Portskewett was in the immediate vicinity.

An account of the camp at Sudbrook would hardly be complete without some reference to the ruins of the little church, so oddly placed in the fosse of the ancient stronghold. This is the "Trinity Chappell" mentioned by Camden, and was the parish church of Sudbrook, or Southbrook, a place which, having at one time become depopulated, is no longer an independent parish, but has for at least two centuries been merged into that of Portskewett. When this took place is uncertain, nor is it known when the church was finally abandoned and suffered to fall into ruins. In 1560, the Bishop certified that John Williams, then Rector of Sudbrook, was "there resydent and kepeth hospytalytye". The burial in 1596 of William Taylor, "parson of Southbrooke", is recorded in the Portskewett registers, but the place of interment is not stated; and the baptism in 1629 of a daughter of William Hulton, "some time curate of the parish of Southbrooke", is recorded in the same registers. The church was certainly used as late as 1674, for a marriage is recorded in the Portskewett registers as having been solemnised "at the church of Sudbrooke" in that year. There are, however, no means of ascertaining whether Sudbrook was then an independent benefice. Archdeacon Coxe,

writing in 1800, says that divine service was performed in Sudbrook Church within the memory of persons then living, and adds that a person he met there told him that he had assisted at a funeral there forty years before. The funeral referred to was probably that of Mr. Blethyn Smith, a landowner in Sudbrook, and formerly master of a vessel, who by his will, dated in 1755, desired that his body should be "buried in the eastern end of the chancel of the decayed church of Sudbrook, as near the wall as may be, attended by six seafaring men as bearers, my coffin covered with the ensigns or colours of a ship, instead of a pall." The fact that the church was described as being "decayed" in 1755, tends to throw doubt on the correctness of Archdeacon Coxe's information as to regular service having been performed therein within memory at the time when he wrote. Nearly three hundred years ago, Camden says that the sea had washed away half the churchyard. More and more gradually disappeared, and in a short time the church itself must in turn have been destroyed. The heap of *débris* from the tunnel works has, however, acted as a break-water, and thus stayed the work of demolition. A few years ago it was not uncommon to find fragments of coffins and human remains lying upon the beach.

Within the last thirty or forty years the ruins have suffered sadly, but fortunately a very careful and minute account of the church, as it then existed, was prepared by Octavius Morgan, Esq., F.S.A., and the late Mr. Thomas Wakeman, and published by the Monmouthshire and Caerleon Antiquarian Association in 1858. From this we learn that the church was originally an early Norman structure, some of the features of the nave closely resembling a very interesting little Norman church at Runston, about three miles from Sudbrook. Great alterations and additions seem to have been made somewhere about the middle of the fourteenth century. A chancel of almost equal dimensions with the nave was then added, and a porch erected to the entrance-door on the south side of the

nave. The porch was simply built up against the wall of the nave with a straight joint, and has now parted company, not having been bonded into it. The elegant window at the west end of the nave was probably inserted about this time, and there were other additions, including the open bell-cot, with apertures for two bells, over the chancel-arch. At the time when the account published by the Monmouthshire and Caerleon Antiquarian Association was compiled, there were various interesting features, particularly in the chancel, of which not a single vestige now remains. Fortunately, these are most minutely described, and we have here another instance of the valuable services which local antiquarian associations may render by recording what would otherwise be totally lost. The base of the churchyard cross still remains. The socket is of a type of which there are many other examples in this district, being a massive octagon, having its upper edge chamfered, and brought to a square by large broaches of a convex outline at the alternate faces.

It may be added that the manor was anciently held in subinfeudation by the De Southbrook family, part by the service of half a knight's fee under the lordship of Magor, and the remainder by the eighth part of a knight's fee under the lordship of Caerleon. It was eventually acquired by a branch of the Kemeys family, and in the reign of Henry VIII one moiety of the manor passed into the possession of the Herberts of Caldicot Court, through the marriage of Thomas Herbert with Bridget, daughter and sole heiress of Thomas Kemeys of Caldicot. In 1721 their share of the manor of Sudbrook was sold by Vere Herbert, Esq., and his eldest son, and after several conveyances it was ultimately purchased by Morgan Lewis of St. Pierre, Esq., the direct ancestor of the present lord of the manor, Charles Edward Lewis, Esq. The site of the camp has recently been purchased, together with the surrounding property, by Mr. Thomas Andrew Walker, the contractor of the Severn tunnel.



# ARCHITECTURAL NOTES

## UPON

### USK CHURCH, MONMOUTHSHIRE.

THE Priory Church of St. Mary at Usk illustrates the growth of some of our larger parish churches, from the original Norman building of moderate size down to the end of the Perpendicular period, when it probably attained its largest dimensions before the dissolution of the monasteries in the time of Henry VIII.

This Priory of Benedictine nuns was founded by Earl Richard de Clare, the well-known Strongbow, Earl of Pembroke and Lord of Striguil, whose uncle, Walter de Clare, was the founder of Tintern Abbey; and it appears, from an entry in the valuation of its revenues made at the time of the dissolution of the Priory, about 1535, that £1 was to be expended annually "upon Sherethursday in almes to pray for the founders, viz:--Sir Richard de Clare, Sir Gilbert his son, Earles of the Marches", and for other descendants and benefactors.

The date of the foundation of the Priory can therefore be fixed approximately about the early part of the twelfth century, say 1135 or thereabouts. The architecture of the original Norman church, of which there are still considerable remains, most certainly dates from a much earlier period; and I think the cruciform church, as shown on the plan accompanying this paper, may have been built about the middle of the eleventh century, or at any rate very soon after the Norman Conquest. Of the early Norman church there remain the south wall of the nave, with its massive south-western buttress of early type, which distinctly marks the length of the original nave, a portion of the west wall of the north transept, and the very fine central tower carried upon four massive piers, with its circular

2 p



Usk Church. Mon.

Southeast View

J. Her Smith. Del.  
April 1886







Usk Church. Mon. — North-East View





angle stair-turret approached from the north transept. Externally can be traced the water-tables of the roofs of the choir, north and south transepts, which probably extended as shown by the dotted lines and shading upon the plan.

The groining, over what is now the chancel, in the interior of the tower, is carried upon angle corbels, and is of distinctly early Norman type. The tower itself is built in three stages, and is, I believe, of the same period as the nave and transepts to the top of the corbel-table ; the battlements are modern.

I am of opinion that the early cruciform Norman church was the original parish church of Usk ; that upon the founding of the Priory by Earl Richard about 1135, considerable additions were then made, so as to accommodate the parishioners as well as the conventual establishment ; the north aisle was also built at that period for use as a parish church, and the original Norman nave was lengthened about 10 feet or so, as shown on the plan by the dotted lines and lighter shading, indicating Early English or transitional Norman work.

On the plan which is now in the church, showing the alterations made in 1844, a buttress is shown, which appears to have been taken down when the nave was further lengthened at that time, and which, I think, marks the limit of the west wall of the nave before the latest alterations were made. This buttress is in line with the west wall of the north aisle. It will be seen on reference to the plan that the arcade is of the same period as the north aisle, and that when it was built the north and west walls of the early Norman church were taken down ; but, doubtless, the transepts and choir were retained ; the east wall of the north aisle was at the same period pierced for a doorway giving access to the north transept, which then, as now, was probably used as a vestry. At the same time, I believe, the doorway now blocked up in the south wall of the nave was opened, to give access from

the church to the conventual buildings and cloisters ; in the original Norman church, the entrance would be by a west doorway, probably of very rich design, as at Chepstow Church. The arcade, which is of transitional Norman, or very early English type, consists of four obtusely pointed arches, carried on circular piers and responds, with moulded caps and plain splayed bases.

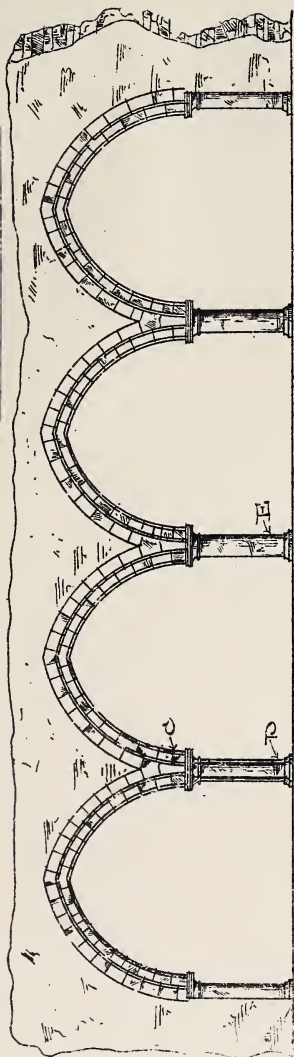
It will be observed, upon reference to the drawing, that the pillar marked c, the first from the east end, is different from the others, in having four slender attached shafts, and I think that this difference was intended to mark the line of the chancel of the parish church, and that probably the door at the north-eastern angle of the aisle was the priest's door. If we assume that a screen extended the entire length of the arcade, it will be seen that the north aisle then becomes a separate church for the parishioners of Usk, as was the case at Leominster Priory Church.

The next important addition made was in the Perpendicular period ; and from the character of the work I think the additions of this period, which consist of the north and west porches, the insertion of three windows in the north wall, and the same number in the south wall, were probably made about the latter end of the fifteenth century, and are of a type common in this district. It appears to me that this was about the time when the later alterations were made, a period of great church restoration throughout Monmouthshire and part of Glamorganshire, and that the work was done by the same men who built the beautiful Perpendicular churches of Somersetshire.

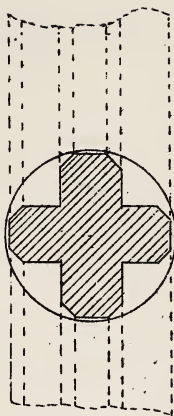
The later additions and windows introduced in 1844 are, unfortunately, but inferior copies in point of detail of the older and much richer Perpendicular work, and this is especially noticeable in the tracery of the new west window. It seems unfortunate that the builders in 1844 were unable to restore and rebuild the transepts and choir, instead of lengthening the nave westwards, which has destroyed the original proportions of

# Clak Church

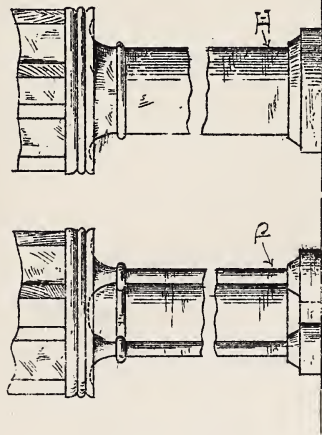
Monmouthshire.



Elevation of North Arcade  
1/8" Scale.



Plan of C  
1/2 Scale

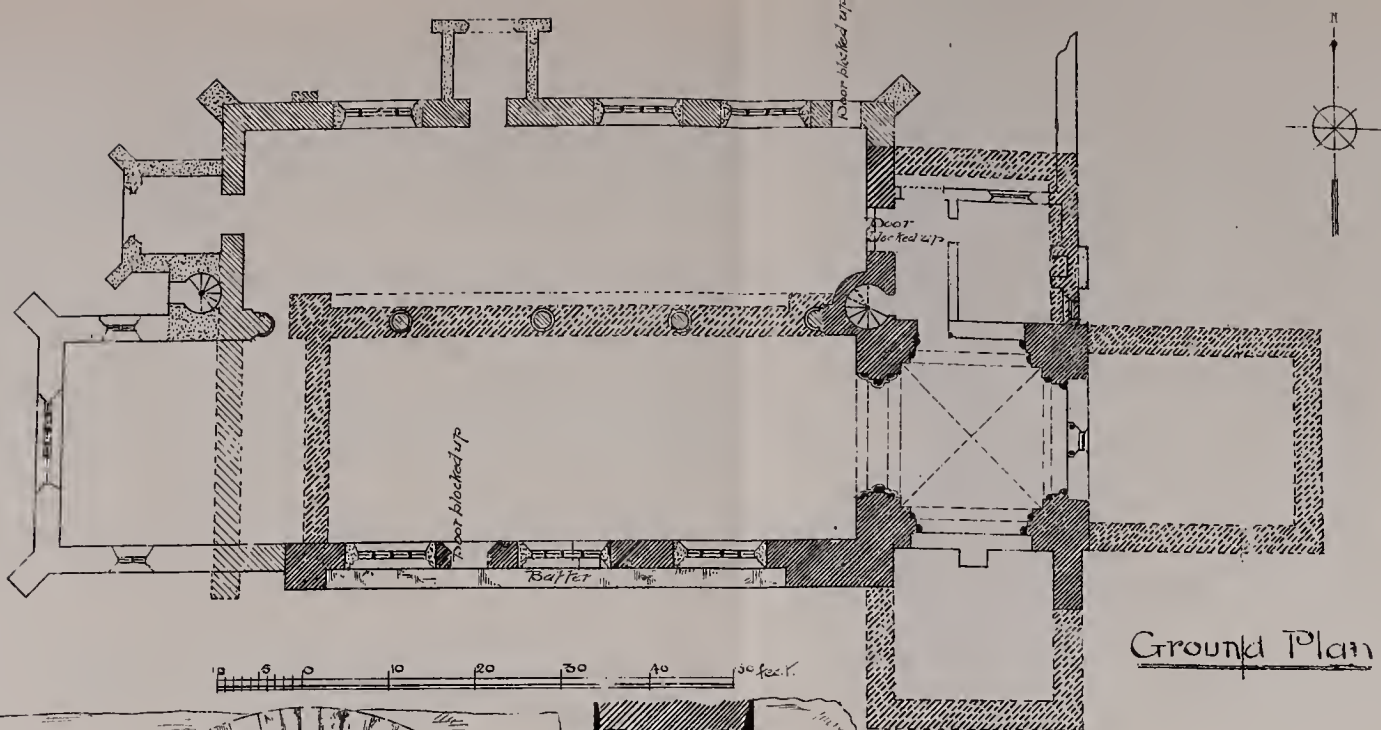


Detail of Columns  
1/2 Scale

Teller Smith Del.  
1906





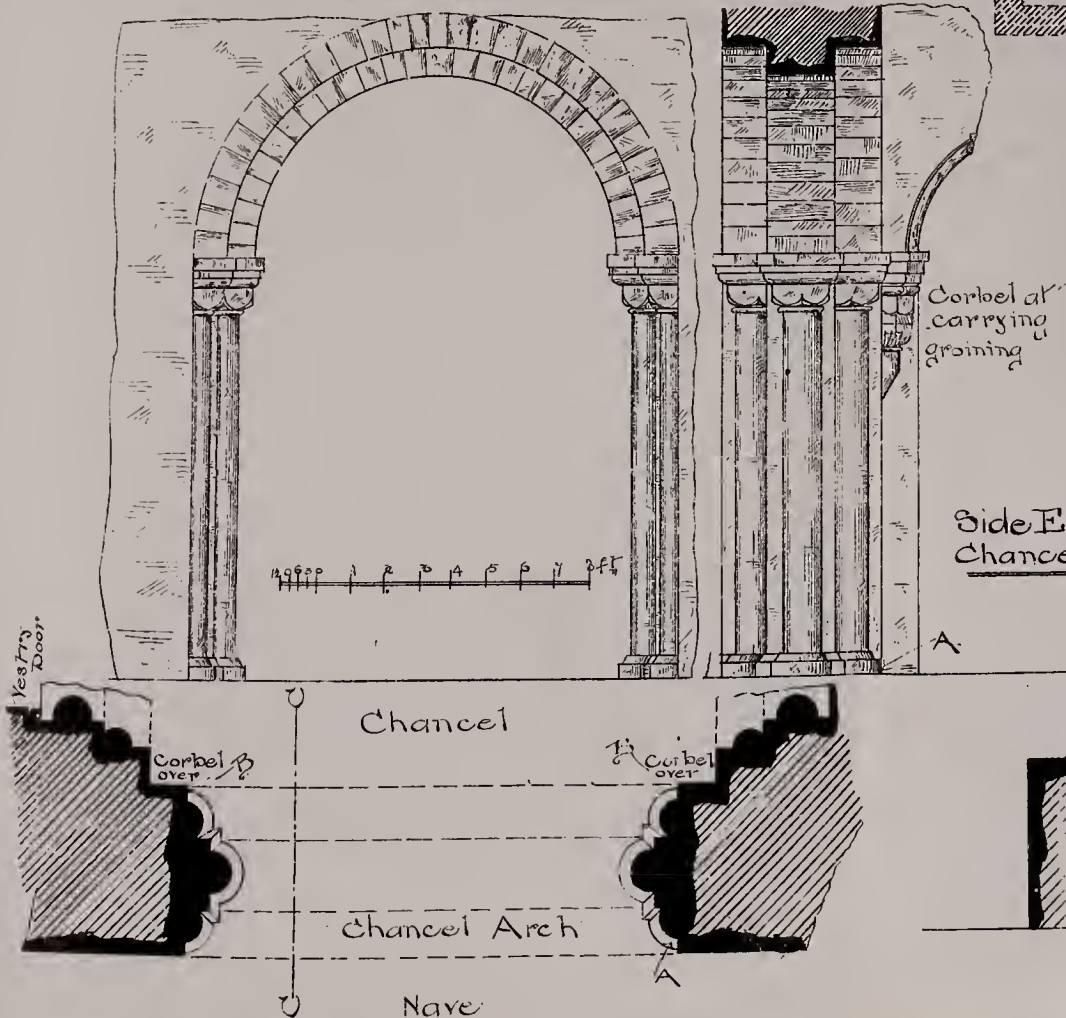


## Usk Church Monmouthshire

- |                      |     |  |
|----------------------|-----|--|
| Norman               | --- |  |
| Truss of Norman work | --- |  |
| Early English        | --- |  |
| Perpendicular        | --- |  |
| Modern               | --- |  |

Side Elevation of  
Chancel Arch C.C.

Corbel at B.  
carrying  
groining



Base at A  
1/4 full size.

Telfer Smith Del  
April 1886.



this fine old church ; and it is to be hoped that if any further enlargement or restoration be attempted, that it should in that case result in rebuilding the choir and transepts.

No doubt, excavations in the Priory grounds would lay bare the original foundations of the missing portions of the early Norman church.

I am indebted to my assistant, Mr. Telfer Smith, for the very accurate drawings which illustrate this paper.

STEPHEN W. WILLIAMS, F.R.I.B.A.

Rhayader. April 1886.

---

---

## EARLY INSCRIBED STONES.

---

### THE ABERCAR STONE.

AT the Newport meeting I exhibited rubbings of an early inscribed stone of the Romano-British period found at Abercar, Breconshire, and now, in accordance with the promise then given, supply fuller particulars. It will be seen that the stone was originally placed in a vertical position, the lower end being "tenoned" for that purpose. It is 81 inches in length,  $9\frac{1}{2}$  inches wide, 5 inches thick, and the "tenon" is 10 inches in length, so as to admit of solidity. It was first discovered by Iolo Morganwg in his antiquarian wanderings, fixed up as a lintel in a beast-house at Abercar farm, on the Brecon road, six miles from Merthyr. Something like thirty years ago, the son of Iolo Morganwg, Taliesin Williams, took Mr. Westwood to the spot, and by him it has been figured,<sup>1</sup> but not completely, only a portion of the inscription being then visible. The inscription, I take it, reads ANNICCI, but there is a small part of the stone worn at the top, on

<sup>1</sup> *Arch. Camb.*, 3rd Series, vol. iv, p. 162 ; *Lapid. Walliæ*, Plate xxxvi, 4, i, p. 64.



the left-hand side, and there is quite sufficient room for F, in which case the name would be FANNICCI.

I am indebted to Mr. Llywarch Reynolds, who has taken a lively interest in the matter, for the following names, similar to those on the stone. At Lanivet, near Bodmin :—ANNICVP—Annicuri.....? (Hübner, *Inscriptiones Britanniae Christianæ*, No. 18, p. 7). Cf. "Annicios" ("Liste des mots relevés sur les monnaies gauloises".—*Revue Celtique*, i, 293).

I can trace no letters after Filius, though there is a long space blank, but as the stone is covered with layers of white lime, some may yet come to light. It is broken in two, and only the top of the T in TVMVLO is visible. There are remains of a building near Abercar farm, which is said by tradition to have been a chapel. No examination of the heap seems to have been made, but in the same beast-house as the one where I found the Abercar stone I obtained from the wall a fragment about a foot square, containing the letters ETAFIL. This, like the other, has been seen by Professor Rhys and various members, and pronounced to be of earlier date than the Abercar Stone.

The district has been rich in crosses and inscribed stones, but they have all disappeared. The Cateri Stone, described in Jones's *Breconshire*, is stated to have been broken on its way to the Swansea Museum. This I doubt, having traced it from the Taff Valley to Merthyr, and thence to a brewery, where, in the alterations and additions to the place, it may have found its end. The Vaynor Cross is stated to be doing duty as a milestone. If so, the cross was at the top, and is now broken off. The milestone stated to be the one is the next to the cemetery, Cefn Coed.

From the same valley I have obtained a sepulchral urn, which was found in a small tumulus, and when discovered contained dark earth and ashes. This urn and the Abercar Stone are now in my possession.

CHARLES WILKINS.

Springfield, Merthyr. Nov. 13, 1885.

Some years ago, when I made it my business to see the inscribed stones of Wales, Mr. Wilkins kindly accompanied me to inspect the Abercar Stone; but we found that the inscription was all covered by the doorway having been walled up, so that we could not see even the letters which Prof. Westwood had read when he visited the spot years previously. Since then Mr. Wilkins has never lost sight of the stone, and the Association is much indebted to him and Mrs. Davies, the owner of the farm of Abercar, for extricating this ancient monument, which is now open to easy examination on Mr. Wilkins's lawn at Merthyr Tydfil. I visited it, with my friend Mr. Llywarch Reynolds, in the course of the Newport meeting of the Association last summer, and the reading we then thought probable was the following :<sup>1</sup>

[A]NNICCI FILIVS

[h]ICIACIT fεCVRI IN HOC TVMVLO.

I am, however, not sure that the first N is not rather an A : in that case, one would have ANICCI instead of [A]NNICCI. As to the obliterated A, there was a letter under it in the other line, which allows itself to be guessed an *h*. But of the damaged letters the worst is that which I have here represented as a long *s*. Nevertheless, no part of the letter can be said to be gone, but a bit of the stone adjoining the top of it having somehow disappeared, leaves the upper portion of the letter undefined. The lower part, however, was perpendicular, so I regard it as having been the same sort of *s* as that in *singno* on the Caldŷ Stone (Hübner, No. 94; *Lapidarium Walliæ*, Plate 52), or as the *ss* in *Trenegassi* on the Cilgerran Stone (Hübner, 108; *Lapid.*, Plate 53). This, it will be seen, would not stand alone as a minuscule in the Abercar Stone; for there we find one *h* (I think two), and the rounded ε is more minuscule than otherwise.

<sup>1</sup> It is not intended to lead the reader to suppose that the ε is smaller in size than the other letters.

Among other characteristics of the lettering, it may be mentioned that the N has its first limb longer than the others, especially in IN. The letters LI form the usual ligature, the I falling below the line and attached to the extremity of the L. I am not sure that any writing followed *Filius* in the same line. As to the Latinity of the inscription I have nothing to say, except that I take *securi* to stand for the adverb *secure*: I do not recollect meeting with it before in any form, either in Wales or Cornwall.

The other stone is important, as seeming to prove that the burial-place to which both it and the other belonged was at Abercar. My notes of the fragment are that it reads ETA FILI, in better capitals than the other. I thought I discerned before ETA the limb of another letter, which, from its inclination, I took to have been an M; but Mr. Phillimore, who has also examined it, tells me that he reads P. I take FILI to be a part of the word FILIA, as suggested by the previous name ending in A, which may, as usual, be safely taken as indicating a feminine form.

There is a Welsh saying, *Lle caiiff Cymro y Cais*, and I hope Mr. Wilkins will keep his eye on the building at Merthyr, in the walls of which he suspects that another ancient monument lies buried, and all but forgotten.

JOHN RHYS.

---

## PEMBROKESHIRE RATHS.

ON the one-inch ordnance map of Pembrokeshire a line of earthworks (fourteen in number), reaching from the slope of Precelly mountains to St. Bride's Bay, are marked "raths". This, I believe, is the only Welsh district in which the word occurs. It is of course common through the length and breadth of Ireland; is found in Cornwall (see *Glossary of Cornish Names*, p. 136), and enters into place-names in Lincolnshire. *Raithby* occurs twice in that county. So foreign does the word appear in Pembrokeshire, that many have concluded the map maker must have been an Irishman, who termed the earthworks raths, because he had heard them so called in his own land. Through the kindness of Captain Dewing, R.E., officer in charge of the survey now in progress, I have been enabled to trace somewhat as to the authority on which this word appears in the map.

The original map in survey, one inch, was published in 1843, and drawn some time before by T. Badgens. Who he was I have failed to discover.

Only a small portion of Pembrokeshire round Milford Haven has been surveyed on the 25-inch scale. This was done in 1875, Captain Hill, R.E., being in charge of the survey. The map meets and merges into the south-western portion of what I will call rath land. So far from dropping the word, Captain Hill marked down *five additional camps as raths*, viz., those on Tower Point, Brandy Point, Rickeston, Walwyns Castle, and Rhosmarket, while he confirms the word at Three Lakes, the only original rath which is included in his map. The process of naming a place on ordnance survey is as follows. Three godfathers are necessary; these must be the three best local men who can be found, and they must be unanimous as to the



pronunciation of the word. The names of these persons are then recorded, and the word entered on the map. I have seen a list of the persons who were consulted by Captain Hill, and who are responsible for the naming these earthworks raths; they consist of a baronet, three landowners, a clergyman, and certain substantial tenant farmers. I find from inquiries I have made that "old people" on the Precelly slope know the word well. About Haverfordwest it is exclusively applied to one earthwork, that near Wiston Mill by the side of the South Wales Railway.

On the shores of St. Bride's Bay the word is familiar. The Rev. J. O. Harris, rector of Walton West, writes me: "I find there are very few adults in the parish, who do not know what a rath is. An old woman this morning (Feb. 20th, 1886) pointed out to me five raths: Muslake (Musselwick?), Broadmore, Talbenny Parish; Rosepool, Walwyns Castle, Walwyns Castle Parish; Haroldston or Drewson, Haroldston Parish." The word is pronounced wraith in Pembrokeshire.

Professor Rhys, in a letter to the writer, March 3rd, 1886, says, "I can offer no other account of the origin of the word rath, than it is the Irish word raith, in which the TH has for many centuries been either mute or sounded H. The Welsh form occurs in the compound Bedd rawd, a tomb, literally a grave rath, and gauaf rawd, a winter dwelling; but the simple term is obsolete so far as I know, nor do I know of any place-name in which it occurs. Dr. Murray, who is working on the great English dictionary, assures me there is no English origin for the word." Professor Rhys is disposed to think the occurrence of this term in Pembrokeshire is due to Mr. Badgens' Irish proclivities, and to the sheep-like fashion in which folks follow one another. The fact that the name is spreading certainly adds strength to this suggestion. But on the other hand, to the extreme north-east of the line of raths is a camp which is called "Moat", and has given its name to a manor-house belonging to Sir Owen Scourfield,

Bart. Now, I believe camps are very frequently termed "moats" in Ireland; so it would be reasonable to conclude that the adjoining raths were named by the same people at the same time that Moat took its name.

The Scourfields of Moat are a very old Pembrokeshire family. According to Fenton, p. 354, they have resided at Moat since the days of Edward I; at all events, John Scourfield, Esq., of New Moat, was High Sheriff for the county in 1600.

Without assuming that these words Rath and Moat are relics of the original Gaelic inhabitants of Pembrokeshire, we must remember that the Irish have immigrated into the county in very great numbers in comparatively recent times. In the reign of Henry VIII they were said to be dangerously numerous, while George Owen assures us that at the end of the sixteenth century "they are soe powdrid among the inhabitants of Rous and Castell Martyn, that in every village you shall finde, the 3rd, 4th, or 5th house holder an Irishman, and now of late they swarme more then in tymes past, by reason of their warres in Ireland." This, I think, gives all the *pros* and *cons* for the worth rath, except the most decisive one. Does it occur in old deeds, etc.? That I cannot tell.<sup>1</sup>

EDWARD LAWS.

<sup>1</sup> Will some of our other Pembrokeshire members investigate this point?—EDD. A. C.

## TREDEGAR HOUSE, MONMOUTHSHIRE.

THE present red brick mansion has always been said to have been designed by Inigo Jones. It was not, however, built till after his death, probably owing to the unsettled state of the country during the civil wars. The house was built by William Morgan of Tredegar, whose initials, interlaced, appear underneath or within the carving over the fireplace in the gilt drawing-room. The house seems to have been finished in 1672, as that date is seen on a glass sun-dial in the window of the cedar evidence-room, and on the door of the cellar is cut "Roger Lewis Butler, 1674". The gilt drawing-room bears a strong resemblance to the rooms of many Italian palaces, and the altars of the Italian churches of the seventeenth century seem to have suggested the chimney-piece.

The tradition is that the fresco painting on the ceiling of the oak drawing-room was the work of an Italian artist, who died shortly after its completion; that it subsequently fell down, and was again put up, and daubed up by the workmen of the country. The artist was probably Isaac Fuller, an artist who painted wall and ceiling at this time, and died 1692. There was, however, previously, an ancient mansion, which the family had inhabited for several centuries; this was mentioned by Leland in his *Itinerary, circa 1540*, as being "a very fair place of Stone", and as a "Manor Place". Of this, all that now remains is the servants' hall, which was the great hall of the original mansion, and is probably five hundred years old. The dais, raised one step above the remainder of the hall, remained till 1812, when the hall was newly paved. The last quartering in the shield in the dining-parlour window is that of Blanche, heiress of Therrow, wife of William Morgan, who built the house.

In 1404 Owen Glyndwr ravaged Wentllwch, and destroyed everything, houses and churches, and burning Newport Castle, so that when the inquisition was made the return of the value of the lordship was "nil".

The churches of St. Bride and Peterstown were rebuilt, as shown by the architecture, in the beginning of the century, when additions were made to St. Woolos Church, and the castle was gradually rebuilt. The mansion house was most probably rebuilt at that period, as the batter of the old walls and the lower grate in the servants' hall seem to indicate.

The great iron gates in front of the house were erected in 1714 by John Morgan, Esq., and over the centre gates are his arms impaled with those of his wife, Martha Vaughan of Trebariad, and in the medallions are his initials, J. M., interlaced. The gates weighed 25,050 lb., and at 1*d.* per lb. cost £104 7*s.* 6*d.*

It appears from some letters written by Mr. Bryan, the steward at Tredegar, to his master, Judge Advocate-General Thomas Morgan, that, on his succeeding to the estate on the death of his nephew, William Morgan, he in the year 1766 did much to the mansion house of Tredegar in the way of repairs, painting, etc.; and as Miss Elizabeth Morgan (afterwards wife of Wm. Jones, Esq., of Clytha), becoming possessed of the personal property of her brother William in consequence of his dying intestate, removed nearly all the furniture from the house to a barn in the village of Bassaleg, where much of it was spoilt, the house was refurnished by Thomas Morgan, and therefore much of the present furniture was put in by him. The only original furniture now remaining consist of the great cedar table in the hall, a marquetrie table in the gilt drawing-room, a marquetrie looking-glass belonging to it in the tapestry-room, and a baby's chair in the lumber-room over the servants' hall.

In 1766 the dining-parlour, then called the great parlour, was floored with Dutch oak and painted by painters from Bristol; and since then, as far as my father



could remember, it has never been painted. It appears that some picture-frames were sent to Bristol, most probably to be regilt, and it is very likely that many pictures were then framed, as many of the frames of that date correspond in pattern. The great clock at the stables was put up in that year. The earlier clock was said to have struck the quarters by boys, like the old clock formerly at St. Dunstan's, near Temple Bar. On the sundial in the shrubbery at Tredegar is the inscription, "Latitude, 51 deg. 45 min., April 20th, 1698." The sundial stood at the head of the large piece of water, which was formed by Mr. Muckle about 1790, and must therefore have been brought from some other place.

C. O. S. M.

---

## ORIGIN OF THE NAME TREDEGAR.

THE meaning and derivation of this name has been much disputed. Tredegar, in Monmouthshire, is the ancestral home of the Morgans, whose family, there is every reason to believe, was established there at the beginning of the twelfth century, as Bledri ap Cadivor Vawr, the direct lineal ancestor of the family, was witness to a charter of Roger de Berkerolles, who was then living and dwelt close by, which charter granted to the Abbey of Glastonbury the tithes of one division of the parish of Bassaleg, which was constituted at that time, and in which parish Tredegar is situate; and as Bledri died in 1119, it must have been signed very early in the twelfth century.

There have been many explanations and derivations of the name of Tredegar given by ingenious persons. One is a contraction of the Welsh words *Troed-y-gaer*, "the foot of the camp", because there is an ancient earth-work on a hill in the park opposite the house, called, as many Welsh forts are, "the Gaer". Another is *Tre-*

*deg-âr*, “the homestead of ten plough-lands”. Another was *Tre-deg-erw*, “the mansion, home, or dwelling of the ten acres”. Others thought that ten acres was but a small piece of land for so large an estate, and fancied it might be *Tri-deg-erw*—three ten acres, or thirty acres. Another idea has been that it may be *Tre dau-gaer*, “the home of the two forts”, as there is another earthwork on a hill in front of the house. These will serve to show what a charmingly fertile language the Welsh is for persons who like to speculate in derivations. The name “Tre-deg-erw” is found in old English letters in the Ordnance Map, as if it were an accredited ancient name; but how it got there is a mystery, for there is no such place, nor ever was such a name or place that anyone now living can recollect or ever heard of, and there never was any field of ten acres to have given the name. I well remember the county being surveyed for the Ordnance Map by the engineers in 1820, and can only imagine that they got hold of this name from the conjecture of some ingenious person trying to explain the name Tredegar. The most obvious derivation, and which is the true one, does not, however, seem to have occurred to these ingenious persons.

The word *tref* (pronounced *trev*), before a consonant, *tre*, means, not a single house, which would be *ty*, but the dwelling-place, chief mansion, or homestead of some important person, with necessary offices, stabling, and outbuildings for the accommodation of the family of servants necessary for the performance of such various duties as would be requisite, and was in fact rather a group of buildings analogous to the German *Heim* or *Ham*, and thus came to signify a village and subsequently a town. There could not, therefore, have been ten *trefs* together. The *tref* generally took its name from that of the owner or founder of the dwelling—as Tre-gwilym, Tre-madoc, Tre-gunter, etc.; though sometimes the name was derived from the situation, or some other circumstance, as Tre-goed, the mansion of

the wood ; as Tre-castle, from the vicinity of a castle, as Trecastle, in Carmarthenshire, Englished into Castle-ton—and there is no doubt that Tredegar took its name from the first founder or owner, whenever he may have lived, and the name, as is usual, has continued to the present day.

The earliest mention of the name which I find in writing is in an old copy of a poem of Gwilym Tew, a Welsh poet who lived in the fifteenth century, for there are no very early deeds to be found in which it is mentioned by name. The property having been in the family for so many centuries, the original charter or grant, if there ever was one, may have been lost or destroyed. Tredegar is situated in the ancient lordship marcher of Wentllwch ; and being freehold, was most probably granted to our ancestor Bledri ap Cadivor Vawr (whose father, a Pembrokeshire chieftain, was buried at Carmarthen in 1084), by Robert FitzHamon, after his conquest of Glamorgan and Wentllwch from the ancient Welsh prince, Iestyn ap Gwrgant, about 1100, and it is probable that any charter or other such document may have been destroyed when Owen Glyndwr ravaged Wentllwch with fire and sword in 1404.

The poet Gwilym Tew, or William the Fat, flourished between 1430 and 1470, and presided at a Gorsedd in Glamorgan in 1460, about which time he wrote a complimentary poem in praise of Sir John Morgan of Tredegar, Knight of the Holy Sepulchre, whom in the title he styles Syr Sion ap Morgan o Dre-Degyr ; and again in the poem itself he writes the name Tre-Degyr, the *t* and *d* being in the Welsh language interchangeable consonants. The *Tre* and *Degyr* in both instances are separated by a hyphen, and *Degyr* in both instances has a capital *D*, indicating a proper name. In a MS. of the seventeenth century, in the possession of the late Mr. S. R. Bosanquet, is this statement, “The house of Tref-ddigr, holden by inheritance of blood from time to time, is the most ancient in all Wales.”

“Teigr ap Tegonwy was an ancient prince in King Arthur’s time.” The *t* being changed into *d* for the sake of euphony, the place is again called “Tref-Deigr”; and though Teigr may be as mythical a personage as King Arthur, this is strong presumptive evidence that there was such a traditionary personage connected with this place, at whatever time he may have lived. Again, in a pedigree by Robert Vaughan of Hengwrt, made about 1660, and now amongst the Hengwrt MSS. at Peniarth, the name is written, “Thomas Morgan de Dref-degyr, Esq.” From this evidence it seems to me clear that Tredegar received its name from its early possessor, whose name was Teigr, though when he lived or who he was is not known, but his name was attached to his *tref*, or homestead, and has continued to this day, as is the case with an adjoining hamlet in the same parish, which now retains its name of Tre-gwilym, which it derived from being the *tref*, residence, or homestead, of William de Berkerolles, a Norman who came over at the Conquest, and was father to Roger de Berkerolles before mentioned, who built a small castle adjoining it, which, after the Norman usage, he called Rogerstone; and both names are retained at the present day, the one being the Welsh name of the *tref* and hamlet, and the other the name of the manor founded by Roger, the builder of the small castle, a scanty fragment of the wall of which still exists.

OCTAVIUS MORGAN.

---





## CARVED POWDER-FLASK OF STAG'S HORN

FOUND NEAR HAY.

THIS interesting object was exhibited at the Newport Meeting in 1885 by Miss Bevan of Hay Castle, who has also obligingly supplied the accompanying account of its discovery.

“Some few years ago the railway-bridge which crosses the Dulas close to Hay Station was enlarged, and while digging the new foundations in a garden on the left bank of the Dulas, the horn was discovered. Some other relics were found at the same time, but were unfortunately lost before I heard of them. The owner of the garden described them as part of a sword and a silver thimble. The latter probably belonged to the horn, as the centre part appears to have been finished off in some way. The horn is that of a red deer, and

is of unusual size. The Dulas is the border stream between England and Wales, and being just outside the town-walls of Hay, its banks would have been a likely place for a fight."

The horn was evidently a powder-flask. Its depth is 6 inches ; and its breadth at the top, 3 inches ; and circumference, 7 inches ; and at the bottom, 5 and 11 inches respectively. The carving is apparently foreign, and represents Our Saviour at the Well of Samaria. It is of the sixteenth century. Others of a somewhat similar character are engraved in Meyrick and Skelton's *Ancient Armour*, vol. ii, Pl. CXXIV. The figures are  $3\frac{1}{2}$  inches high. The woman, habited in cloak and tip-pet, is shown drawing up a water-bucket from the well ; which, however, instead of being represented as "deep", is built above ground to hold the bubbling spring. The look of inquisitive surprise upon the woman's countenance is well rendered. On the other side of the well Our Saviour is represented standing, not "sitting", with a nimbus round his head, and a face marked by weariness and meekness. The character of the scene is further sustained by the sacred symbol carved on the wheel (forming thus a cross within a crown) over which the rope is drawn to raise the water-vessel.

Whatever may be thought of the appropriateness of such a scene for such an object, it is evident, from other instances, that it was not uncommon in such connection. Perhaps it may have been intended to remind the soldier that he was to bear himself as a servant of Christ, and to teach roughly that the Church's work on earth was militant.

It will be observed from the engraving, in which Mr. Worthington G. Smith has represented the original very faithfully, that the base of the horn has been capped with a silver lid for the purpose of filling ; and in like manner the nozzle of the projecting point in the centre tipped for priming, with, no doubt, the so called "silver thimble" found at the same time near it. The

tines on either side have been sawn off close, and of course originally plugged up, though now empty and open. Holes on either side show where it was attached to the strap by which it was carried, slung over the shoulder. The back of the horn is in its original rough and unpolished state.

The position of Hay on the banks of the Wye, guarding the pass by that valley out of the Marches of Wales into Breconshire, was the scene of frequent skirmishes and fierce onslaughts, not only from the time that Bernard Newmarch settled his trusty lieutenant, Sir Philip Walwyn, in possession, to the time when the Castle was destroyed in the border wars of Owen Glyndwr in 1403, but throughout the later Wars of the Roses and the troubles of the Commonwealth; and probably we shall not be wrong if we assign to this last occasion the loss of the relic which has thus at length been brought to light again.

D. R. T.

---

## MERIONETHSHIRE SIX HUNDRED YEARS AGO.

---

### ECCLESIASTICAL.

IN a former article, read at the Bala Meeting of the Association in 1884, and printed in vol. i, Fifth Series, pp. 272-284, we have given some account of the civil and manorial features of the county at the end of the thirteenth century. In the present we propose to do the like service by its ecclesiastical conditions, and especially its monastic appropriations.

Our main authorities for this purpose will be the *Taxatio Ecclesiastica* of A.D. 1291 (best known as *Pope Nicholas' Taxation*), and the charters of the several religious houses connected with the county. Several of the names there given we have hitherto failed to

identify. Those that we have made out we have enclosed within brackets ; the others we shall be glad to be enlightened upon by those who have the means of doing so.

From the *Taxatio Ecclesiastica* we learn that the county was divided in A.D. 1291, as it is still, between the two dioceses of Bangor and St. Asaph, and that the line of demarcation between them coincided with that of the principalities of Powys and Gwynedd. In the Bangor diocese there were three rural deaneries, Talybont, Estimaner, and Ardudwy ; and in St. Asaph two, Edeirnion and Penllyn. These deaneries corresponded with the civil commotes, and contained respectively the following parishes, viz. :—

*Edeirnion*, six, *e.g.*, Corwen with its four portionists and a vicar ; Llansantffraid ; Gwyddelwern, a rectory and a vicarage,—the former appropriated to the ten vicars choral of St. Asaph ; Llangar ; Llandrillo ; and Llanaelhaiarn, which has subsequently been incorporated in Gwyddelwern.

*Penllyn*, five, *e.g.*, Llandderfel, Llanfor, a rectory in two portions, and a vicarage ; Llanycil, and Llanuthlyn (Llanuwchllyn), each a rectory and a vicarage ; and Llangower.

The Bangor deaneries are not so fully enumerated ; their names are not all given ; but the “two deaneries of Meryonnid” are sufficiently indicated by their description as “the Benefice of Griffin the Dean”, and the “Benefice of the other Dean” in Tewyn, with its two portions and its chaplain, to refer to *Talybont*, of which Dolgelley was the head ; and *Estimaner*, of which Towyn was the mother church. The deanery of *Ardudwy* is, indeed, mentioned by name, but no details are added to show the parishes comprised within it. We may, however, supply these items from the list of old parish churches, with this result, viz.,—

*Ardudwy* eleven : Festiniog, Llanaber, Llandanwg, Llanbedr, Llanenddwyn, Llanddwywe, Llanfair, Llanfihangel y Traethau, Llandecwyn, Llanfrothen, and Trawsfynydd.



*Estimaner* four: Towyn, Llanfihangel, Talyllyn, Penal.

*Talybont* five: Dolgelley, Llanelltyd, Llanfachreth, Llanegryn, and Llangelynnyn.

We find thus in the county, at that period, thirty-one benefices, of the gross annual value of £144 10s.; but many of them, it will be seen, were only vicarages, the great or rectorial tithes of which had been appropriated to monastic houses or other religious foundations. Such were Llanfachreth, Llanelltyd, and Llanegryn, to Cymmer Abbey, Llanuwchllyn to Basingwerk, Gwyddelwern to St. Asaph Cathedral.

The Bangor portion of the county was then, as it is still, in the archdeaconry of Merioneth, which is the only archdeaconry in North Wales that has retained its independence through all the intervening vicissitudes down to the present day, the others having been united at one time or another to their respective bishoprics. In the second volume of the First Series of the *Archæologia Cambrensis* (1847, p. 19) an engraving is given of the archdeacon's official seal, which we now reproduce,



together with this description: "The design is one of common occurrence in Continental iconography, and indicates the Father seated on a throne, with the Son crucified between His knees, and the Holy Ghost, in the form of a dove, proceeding from the mouth of the First Person in the Holy Trinity. The same representation is to be met with, on a larger scale, upon a monumental brass of the Bulkeley family in the chancel

of Beaumaris Church. Below is a Death head with a garland, emblematical of the victory over death. It is now in the Ashmolean Museum at Oxford."<sup>1</sup>

The St. Asaph portion, a century earlier, must have formed part of the archdeaconry of Powys; but this appears, in the interval, to have been absorbed in that of St. Asaph, which was finally united to the bishopric in 1573, and so continued till 1844, when it was revised, and subdivided into those of St. Asaph and Montgomery; to the latter of which, representing part of ancient Powys, the two Merionethshire deaneries were attached. They were, however, in 1882 again transferred to that of St. Asaph.

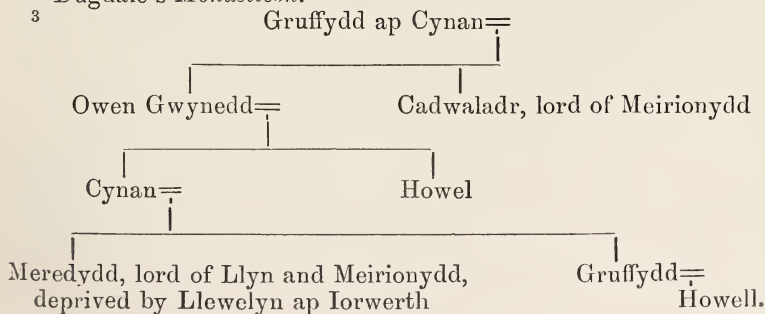
The religious houses and their appropriations will occupy a much larger space, and we will treat them in something of the order of their importance, reserving the first place to the one local foundation of "Cymmer" as it is always called in printed records, although locally known almost solely as "Vanner".

#### I. CYMMER ABBEY.

From the confirmation charters of Llewelyn ap Iorwerth, Prince of North Wales, dated A.D. 1209,<sup>2</sup> to the Abbot and monks of Kemmer, of the Cistercian order and Benedictine rule, serving God and the Blessed Virgin, we learn that the Abbey was founded by Meredydd and Gruffydd,<sup>3</sup> the sons of Cynan (who, with his

<sup>1</sup> The initials R. N., and the date, "Ruthin, Oct. 22", show the writer to have been Richard Newcome, Warden of Ruthin, 1804-51, and Archdeacon of Merioneth, 1834-57.

<sup>2</sup> Dugdale's *Monasticon*.



brother Howell, had seized Meirionydd, in 1148, from their uncle Cadwaladr, the brother of Owen Gwynedd), and that associated with them, probably as a later benefactor, was Howel, the son of Gruffydd.

This charter<sup>1</sup> enumerates the lands, with their boundaries, which had been granted to the Abbey. The names in their printed form are very unintelligible; but partly by thinking out the *sounds* they may have represented to a Saxon ear, and partly by substituting for letters which a Saxon scribe knowing nothing of the meaning of the names might have mistaken, other letters similar in form, we have been able, with the aid of an Ordnance Map, to identify them to a large extent. Thus, starting from "Aberydon", *alias* "Albedrydon" (Abereiddew), and crossing "Eskeryndone" (Esgair Eiddew) to the river "Midhul" (Fidwl), which rises in Irobell (Rhobell), and flows between "Yrhanolwen" (Hafodwen) and "Tir manew" (Nannau) to the river "Mahuweth" (Mawddach), or rather one of its feeders; thence to the "Erill" (Cefn yr Eryr), thence to the top of "Ydhualt" (Y Ddualt), on to the source of the "Menach" (Mynach); thence to the "Creon" (Afon Creunan), which is the boundary between Meryonyth and Penrellyn (Penllyn). On the other side of the "Mannehec" (Mynach), "Cumdadhú" (Cwm y dolan?) to "Ydymant" (Nantddu), and on to the borders of "Penllin".

South of the Wnion, and adjoining the above, we have "Egeirkawr" (Esgair gawr, near Drws y Nant Station), "Cuykawr inter Kawr et Haynnawe" (*i.e.*, Crug Cawr, between the Cawr and Harnog), "Bryn-betwyn", Y Ddolwen, "Kenenkrewnan" (Cefn Cruan), "Yranockelynawe", "Nantykeiliochou" (Hafod and Nant Helygog), "Brythgwm" and "Martnam" (Marchnad), "cum integris terminis et pertinentiis suis".

Another portion lay in the mountains east of Aberllefeni, where we have "Llwydyarath" (Llwydiarth, on

<sup>1</sup> Pat., 8 Henry VI, Part I, m. 6, "Per Inspex."; Pat., 6 Edw. III, Part II, m. 9, "Per Inspex."

the Dulas, near Bwlch y Tri Arglwyddi), "Kellyleth", "Kellynorlein", "Moyllywydyath" (Moel Llwydiarth), "Respoldydre", "Kinnygerhwyn" (Cwmygerwyn), "Bulitifrie" (Bwlch y Tri Arglwyddi), "Ykychul", "Cumkelly" (Cwm Celli), "Ryallathhidwyn", "Esgeiraneryn" (Esgairneirion), and "Y Kumkorsawe" (Cwm Corsog, qu., Coris).

The next series of names I have, however, been unable as yet to identify. "Cunningwernach" (Cynningwern fach), "Riccarneith" (Crug carnedd), "Keneny", "Kellynllhwyn", "Tannoth" (? Cefn y Celyn, Llwynffawydd), "Wllymarch" (Pwll-y-march in the Vale of Artro), "Broneunwch", "Acria Lewelyn preconis", "Halneythey", "Ryhukweryth", and "Bodychwyn".

Of the names that occur next in order, most of them are to be found in Llanegryn and Llangelynin, such as "Bodywyn" (Bod-Owen), "Hyrdyr Llanegryn", "Redynor" (Rhedynoc), "Enyawn" (Pant Einion), "Ada", "Barodyn" (Bredyn), "Vill Crennays" (Trevaes), "Gmennyfalch" (Gwaunybwllch), "Acra Kennedir" (qu., Cynydd), "Kelly Wassarauc" (Gelli Sarog), "Golewernkennahet" (Goleuwern and Cyfannedd).

In the province or commote of Ardudwy are enumerated "Llanhuldut" (Llanelltyd), "Cunigwenyn" (Cwm Gwnin), "Moylesbryn" (Moel Ispri; written in old parish-book, "Moel-is-bryn"); "Kesseylgum" (Ce-sailgwm), "Cum Meneyth" (Cwm Mynach), and all the lands between the Keyn and Maudhu (the Cain and the Mawddach). Their boundaries come in the following order: "Gwynnenyth" (Gwynfynydd), "Gwervyundeyew" (Gwernyfeidiog), "Nantygaranew", "Algayn" (qu., Y Foel in Dolgain), "Nazithir" (Nanthir), "Bethyresgyw" (Bedd yr esgyrn; qu., Bedd Porius), "Yneydyawe" (Yfeidiog), "Nant y Moch" (*cf.* Dolymoch), and the Cain. The top of "Nigri Montis" (Y Dduallt), "Llyn Phelycymoch" (the Lake on Ffridd Helyg y Moch), above Erylyfedwen, to "Palus Mycýneleyn" (the bog, Y Figin, near the Lake), to the "Lin" (Lliw), which



is the boundary between Ardudwy and Penllyn and Mandhu (Mawddwy).

A few names then occur which I have not sufficiently made out, *e.g.*, “Abkeyn” (Aber Cain), “Llwynyrhic”, “Y Kennycllwydyon” (Cerrigllwydion), “Heskyn du” (Heskyn ddu), “Yrhanortanolawe”, “Ybwlllellwyth”, “dolicancion” (Dolau), near “Nanheu” (Nannau).

The next series is easily identified :—“Iraltlhwyt” (‘Rallt Lwyd), “Heskyn” (Cwm Heskyn), “Dynastelery” (which appears to be the full name of Craig y Dinas, *e.g.*, Dinas Talyrè), “Cukedryn” (Crug Edryn; prob. Craig Aderyn), “Ryhukennerthuc”, “Pennarthwonawe”, “Nantylastegwaret” (Nantglas; *cf.* Pantglas), “Nantyrhendy”, “Bethicoydhur” (Beddycoedwr), and “Ywenallt” (qu., part of Gwynfynydd).

The rest of the Abbey property being in Lleyn, does not fall within the compass of this notice; and it only remains to note that the mineral resources of the district were not unknown to the monks, who had confirmed to them the right of digging for metals and treasures within their property,—“in metallis et thesauris effodiendis”.

## II. BASINGWERK ABBEY.<sup>1</sup>

It is not known when or by whom this establishment was first founded; but it was in existence, though not of the Cistercian order, before the year A.D. 1119. Before the time of Henry II, however, A.D. 1154-88, it had been refounded as a Cistercian house, for the king by his charter confirms the grants to it of Randle II, Earl of Chester, 1128-53, and other barons. Hugh Cyveiliog, the son and successor of Randle in the earldom, who died in 1181, was also a benefactor; and about the same time Owain Brogyntyn, lord of Edeirnon and Dimnael, gave the “Vill of Wenhewm” (Gwernhefin), “with all its inhabitants and appurtenances”, and also “a certain water in Penthlinn called

<sup>1</sup> See *Arch. Camb.*, vol. i, p. 97 (1846), for account of this Abbey.

Thlintegid or Pimblemere, and all the pasture of the said land of Penthlin." This deed was witnessed by Reyner, Bishop of St. Asaph, 1186-1224, and by Ithel, Owain's chaplain. David, however, the son and successor of Llewelyn ap Iorwerth, Prince of Wales, in a Confirmation Charter, dated 1240, states that "the lands and pasturage in Penllyn were the donation of the Lord Llewelyn, his father", and that the "Vill of Wenhewm" only was the gift of Owain Brogyntyn, "confirmed by Helysus", his nephew and successor, viz., Elisse ap Madoc ap Meredydd, whom we shall meet with again as a large benefactor to the Abbey of Strata Marcella.

The "measures and divisions which are named in my father's charter" are not within our reach, otherwise we might identify them, as in the case of Cymmer Abbey. In the *Taxatio* of A.D. 1291 they are described as "Grang' de Kellynng cu' Penlyn quatuor caruc' & d'i cu' redd' & aliis com'od, 2 : 10 : 0 dec. 5s. (The Grange of Kellynng with Penllyn, four ploughlands and a half with rents and other conveniences, £2 10s. tenths, 5s.). Whether, however, this Grange of "Kellynng" refers to some place in Penllyn or in the neighbourhood of the Abbey, does not clearly appear certain; but I rather incline to think it refers to their Grange at "Y Gelli", near Whitford, for this property could hardly have deteriorated so much in value as to be farmed out in A.D. 1535 to Robert ap Res for £1 16s. 8d.<sup>1</sup>

This Robert ap Rhys was the third son of Rhys ap Meredydd of Plas Iolyn, standard-bearer of Henry the Seventh at Richmond, and himself the chaplain and cross-bearer to Cardinal Wolsey, and father of Dr. Elis Price of Plas Iolyn, of Cadwaladr Price of Rhiwlas, and Richard, Abbot of Aberconway, and Hugh, also an abbot. Sir Robert, besides these lands of the Abbey of Basingwerk, also became the possessor of those

<sup>1</sup> "County of Merioneth, commote of Penllyn.—Value in Ferm of various lands and tenements therein, per ann., thus let to Robert ap Res, £1 : 16 : 8." (26 Hen. VIII.)

attached to the cell of Mochraiad, belonging to Strata Marcella. From Sir Robert, through his son Dr. Elis Price, this property descended to Elizabeth Price, heiress of Plas Iolyn, and lady of the Manor of Yspytty, who married Robert Edwards of Galltycelyn, and eventually to Dr. Price Jones of Rhyl, who cut the entail, and sold both the estate and the advowson of Llanuwchllyn to Sir W. W. Wynn, Bart., M.P.

The story of the advowson is curious. Till the Reformation it was certainly unappropriated, and is given in the King's Book, *Valor Eccles.*, 26 Hen. VIII, as both a rectory and a vicarage; and in a trial at Shrewsbury in 1682, Bishop Lloyd of St. Asaph, asserted that Dr. Elis Pryse had got it put into the famous patent of Tipper and Daw, by whom, being but trustees, it was assigned to his son, Thomas Pryse and his heirs. The bishop carried the case, and in a second trial, in 1684, a second time substantiated his claim, but was refused possession; and when the case was forced on a third time in Bala in 1688, at a time when the bishop was obliged to be in London, and in spite of his protest, the verdict was given against him by default.<sup>1</sup> The case was not further contested, and from that time passed through successive generations of the family to Dr. Price Jones, who sold it, as already stated, to Sir W. W. Wynn, Bart.

### III. YSTRAD MARCHELL, STRATA MARCELLA.

This also was a Cistercian Abbey, founded by Owen Cyfeiliog in A.D. 1170, in the Vale of the Severn, but connected with this county by considerable possessions acquired, partly by gift and partly by purchase, within a few years of its foundation.

In 1176 a certain "Heylewith" sold to the monks of Strata Marcella, for two pounds and a half of silver, all his lands in "Esgyngaenog"; Madoc ap Llywarch, however, claimed it, but sold his rights therein for one

<sup>1</sup> Thomas, *History of St. Asaph*, p. 717.

pound of silver, and Meredydd ap Howel, the lord of Edeirnion, granted them full and free possession. Caenog is a portion of the parish of Gwyddelwern, on the old road from Bala and Corwen to Wrexham. In A.D. 1183, Elisse ap Madoc ap Meredith ap Bleddyn ap Cynfyn, lord of Edeirnion, cousin of Owen Cyfeiliog, granted to the same monks, in consideration of three pounds, the land called "Llecheudin", the bounds of which have been identified by Mr. Howel Lloyd, as agreeing with those of the Gydros property in the north-eastern angle of the commote of Penllyn. They are enumerated in the charter in the following order. From Aber Cummein (the junction of the "Cwmmain" brook with the Geiro) to its source; thence from Blaen Cwmmain to Kairrunck; thence to the ford Rhyd-Holwen, and up that stream to the source of Nant-ucheldref; thence downwards to Manachduner (Mynach-dwvr), thence up the stream to the Alarch, and follow that stream down to the Geiro.

In A.D. 1198, the same Elisse ap Madoc, confirmed to them the lands of Esgyn Gaenog, already noticed; and further, for the consideration of eight pounds, sold them some land called "Gwothelwern", the boundaries of which are given as from "helegluin seith-uc" (Helyg Llwyn Seithug?) to "gweun" (gwaun or gwern?); thence to Moel Casseg, and on to the nearest stream, and till you come to a still larger one. The same benefactor gave the monks all the land called "Nantfaith", with its appurtenances. The same Elisse granted to them, in the province or commote of Penllyn, part of Keman (Commmain) and of Lledwenin (Bodweni?), and Pennantmaelgn (Pennant Melangell, now in Montgomeryshire), and from the bounds of Rewedauk (Rhiwedog) to Mautho (Mawddwy). He also confirmed the grant of lands bought by them from Madoc Hethgam. To these were further added the lands of "Blainhiveit" (Blaen Hirnant).

The lands purchased from Madoc Hethgam have been identified by Mr. Howel W. Lloyd as follows:—



“From Llinheskyn (Llynhescyn) along Kaletdimer (Afon Hescyn) to the brook called Bratfos (Brottos), and thence to the end of the wood (Nant-y-coed), and onwards in an oblique direction to an upright stone on the mountain, and thence to the top of Putll (Bwlch y Foel Poeth), and on to the river Tarwerign (Treweryn), following up the stream to the junction of the Kelin (Celyn), and keep along that brook to the boundary line of Penllin and Gwenech (Penllyn and Gwynedd); thence pass on to Ekelchet (Y Gylchedd), and so on to the source of the stream Geyro.”<sup>1</sup>

But one of the most interesting grants is that by Gwenwynwyn, Prince of Powys, made in 1190, of “Nantmeichat from its beginning even to Mochraedr”. This mountain dingle lies on the southern side of the Teweryn river, into which the stream that flows through it runs from Llyn Arenig. Here was a cell of the Abbey, and a glance at the Ordnance Map will show that it was not only conveniently situated for the management of these far distant possessions of the mother house, but also specially suited for fulfilling one of the conditions of the grant, viz., that they should supply the prince with lodging and entertainment for one night in each year, when he visited this extreme portion of his dominion; indeed, it must have served a similar office here to that of the hospice of the Knights of St. John of Jerusalem on the other side of the mountain at Yspytty Ifan. Another condition connected it yet more closely with the mother establishment, viz., the annual supply of “two colts of their superior breed”, which had evident reference to the Spanish breed of horses which Robert de Belesme, Earl of Shrewsbury, had introduced into Powys about the end of the eleventh century. At the dissolution they fell, as has been already noted under Basingwerk, into the hands of Sir Robert ap Rhys, whose family became greatly enriched by the spoils of the monastic houses with which they had to do.

<sup>1</sup> *Montgomeryshire Collections*, vol. v, pp. 109 *et seq.*

## IV. VALLE CRUCIS.

This Abbey was founded by Madoc ap Gruffydd Maelor, about the year A.D. 1220, for a colony of monks from Ystrad Marchell; but although it acquired considerable possessions in Denbighshire, it does not appear to have succeeded to any of the property of the mother foundation in this county. Indeed, notwithstanding its proximity and its importance, the only Merionethshire property it appears to have owned was a moiety of the township of Mwstwr in Corwen parish, “Medietat’ ville que dicit’ Mystuyr cu’ om’ib’ t’minis p’tin’ suis”, granted in the original foundation charter.

## V. BEDDGELERT.

This Priory of Austin Canons, founded by Llewelyn the Great, possessed a certain parcel of land in the parish of Llanfair, in Ardudwy, mentioned in the “Extenta Com., Meryonneth”, as “ter stent of the Prior of Bethkelert, and it gives to the lord the prince per annum 2*l.*, to be paid at the festivals of Easter and Michaelmas equally” (*Arch. Camb.*, Series I, vol. ii, p. 164).

## VI. KNIGHTS HOSPITALLERS OF ST. JOHN OF JERUSALEM.

In the adjoining counties of Montgomery and Denbigh, the good services of this hospitable brotherhood have long been attested by their well known establishments at Carno, and Llanwddyn and Dol-y-gynwal; the very name of the last of which places got superseded, through the reputation of its famous order, by that of the Hospice of St. John, Yspytty Ivan. But that they were established in Merioneth does not appear to have struck anyone until the attempt was made in 1884 to identify the “homines hospitalis de Villa de Wona”, mentioned in the Extent of Merionethshire printed in the *Journal* of our Association in the volume for 1867, pp. 183-93. The same place was written in another part of the document, “Hospitalis

de *Wemias*"; and this bore a striking likeness to a place-name mentioned, with some further particulars, in the *Rotuli Walliæ* (p. 94), to the effect that "*Literæ de acquistantia pro priore et fratribus hospitales Sancti Johannis Jerusalem pro terris in Wanas in Merioneth*". With this clue it was not difficult to find its *locale* in Gwanas at the top of the Pass above Dolgelley, where the road from that town forks off into two directions, one leading southwards to Machynlleth and the other eastwards to Dinas Mawddwy. At this point stands an old house called Plas *Gwanas*, and near it is marked on the Ordnance Map the suggestive name of "Dol Yspytty", *i.e.*, the Hospice Meadow. It was just the spot for these beneficent hosts to occupy, in order that they might befriend the travellers who had to cross the bleak and lonely pass of "Bwlch Oerddrws" on the Mawddwy side towards Pool and Shrewsbury, or to traverse the narrow valley of the Corris, towards Machynlleth, or the wild and beautiful Talyllyn in the direction of Towyn. Lewis, in his *Topographical Dictionary*, writes, under Dolgelley, that "ancient chapel, called Yspytty Gwanas, was formerly situated on the road to Dinas Mawddwy, about four miles distant, the site of which is now marked by a few yew trees"; and in the will of David ap Meuric Vychan of Nannau, dated 1494, and printed in *Original Documents*, pp. 143-44, we find a legacy of 6s. 8d. for glazing the chapel window. "*Item, lego vis. viijd. ad vitriandum fenestram in hospitale sancti Johannis baptiste Goanes,*"

There are 2 manors (1.16 & 1572) at *Swan* in the D. R. T.  
*Manor of Mollwyn (3 miles away) - in 1200 xxx (1898) p 328*

## UNRESTORED CHURCHES.

It appears to me especially desirable that the volumes of our *Journal* should contain descriptive notices and illustrations of all the noteworthy parish churches in the Principality, and especially of those which have hitherto escaped what, for want of a better word, or in mere irony, has come to be called "restoration". I would by no means decry the spirit and liberality which dictates these labours : both are praiseworthy in the highest degree. The regret is that so many restorations are injudicious and not according to knowledge ; and from the antiquary's point of view, at any rate, are by no means an unmixed good. Few churches come out of the ordeal without serious detriment to their character as time-honoured monuments. Many of them are bedecked as to their exteriors with scraps and ends of architectural finery, and bedizened internally with ill-applied colouring, or bedaubed with that most pernicious and prevalent of all shams, a stuccoed imitation of stone, which covers up every trace of the history of the church more completely than the honest old whitewash it has superseded. Such restored churches are out of keeping with their surroundings, having lost in the process much of that individuality and character which constituted their charm, and have become essentially commonplace. As the number of unrestored churches is daily becoming less, I hope to give short descriptive notices from time to time of such of them as come under my own observation in the few holidays a busy life affords ; perhaps more able pens may be induced to carry on the tale.

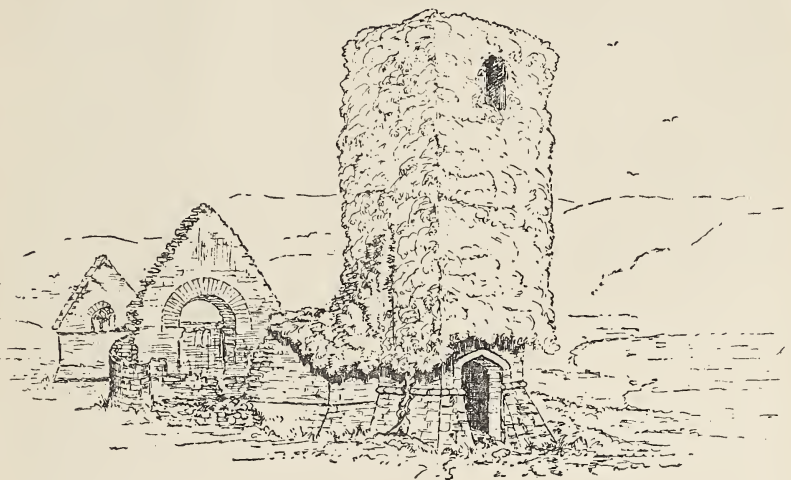
The majority of our Welsh rural churches are small, simple in plan, stern, almost rude, in outline, and with but little architectural adornment ; still they have a



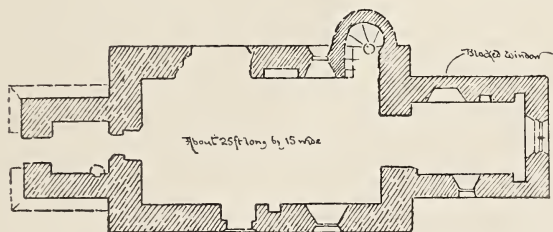
character all their own, and an indefinable charm which is perhaps born of their perfect adaptability to purpose, and their close assimilation with the prevailing character of the scenery in which they are placed. So true is this harmony, that nature has grafted them into her economy, and decked them lovingly with her choicest garniture of moss, lichen, and fern. Veritable histories are they, written in stone. Their early founders have stamped upon them the impress of their own individuality. They built in honest singleness of purpose, and in the hope that when the mouldering touch of time came to be laid upon their handiwork, there should then be found skilful hands as well as loving hearts to restore again the fane they built in witness of that faith, which in all essentials descends to us unbroken; and he who adds to or needlessly takes from their handiwork mars the historic page and sins against posterity.

1. *The Church of Llanfihangel-Abercowyn* is a small ruined structure, situated, as its name implies, at the junction of the Cowyn with the Tâf, about three miles from St. Clears, and is dedicated to the archangel Michael. The church has been so long disused for any appropriate purpose, that there does not appear to be any recognised road to it, and a way must be found across the fields. It consists of a nave and chancel of decorated date, with a tower added afterwards, and the accompanying sketch-plan, although not drawn to any scale, and the figures are approximate only, still, upon the whole, is sufficiently accurate to show the main features of the church. Small as the nave is, it has had north and south doors, as well as the one opening westward into the tower porch,—a provision for ingress and egress so far in excess of the population around and of the space within, that one is reduced to conjecture what can have been the reason for such an unusual provision. Can the sheltered bay and sprit of land on which the church stands have been a favourite landing-place for pilgrims on their

route to the Great Shrine of St. David, and this little church a station on their road? Such an assumption seems in some measure to be warranted by the existence



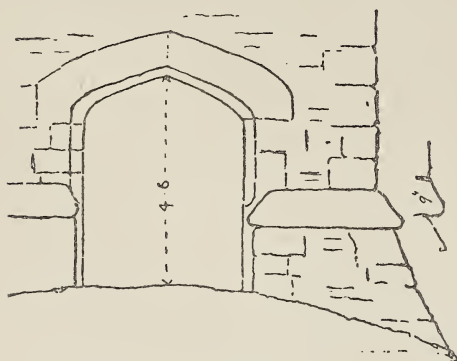
*St. Trefan's Church.*



SKETCH PLAN

of several sepulchral monuments of unusual character in the churchyard, and locally known as "Pilgrim Stones", of which more anon. The procession of pilgrims could thus enter by the south door on their

way up from the beach, and after prayers and oblations pass out at the north door, and thus avoid the appearance even of turning back upon their pilgrimage. The nave and chancel are both of decorated date, and from the character of the label mold over the eastern window it must have been built about the middle of the fourteenth century. The south door of the nave and the western one inside the tower porch are alike,



TOWER DOOR

INNER DOOR TO NAVE  
IN TOWER PORCH

two centred, while the chancel arch is semicircular, formed of thin laminated courses of stone, springing from a boldly designed impost molding, but undoubtedly of the same date. Its shape and comparative rudeness are apt to deceive the unwary into saying it is of Norman date, whereas it is only of Romanesque character. Suchlike arches are very common in Wales, and I am inclined to think there was a reason which prompted the retention of this form of chancel-arch in a period when the pointed arch was used almost universally for all other features. Eastward of the south door there is a stoup in the wall, and on the opposite or north side of the nave is a shallow recess about four feet long, in the thickness of the wall, and above the floor-level. It is neither the position nor the size suitable for a tomb, and I can only conjecture it may at one time have been the depository for such another coffer as that of Saint Beuno at Clynog Fawr

in Carnarvonshire, made to receive the offerings of the pilgrims.<sup>1</sup>

Sufficient remains of the newel stair to the rood-loft to show that the floor of the latter must have been under the top of the chancel-arch, low as that is ; and on various parts of the plaster, which still adheres to the walls of the nave, may be discerned traces of the original frescoed ornamentation in chocolate upon a buff ground ; but the colours are very faint through long exposure.

Quite at the east end of the side walls of the chancel are two tall, narrow recesses, whose unusual shape and position puzzled me considerably. They are too narrow for seats, and I came to the conclusion they may have been intended for credences. But why so tall ? as they are fully five feet in height, and less than one foot in width or depth.<sup>2</sup> The aumbry proper is in the north wall, as usual.

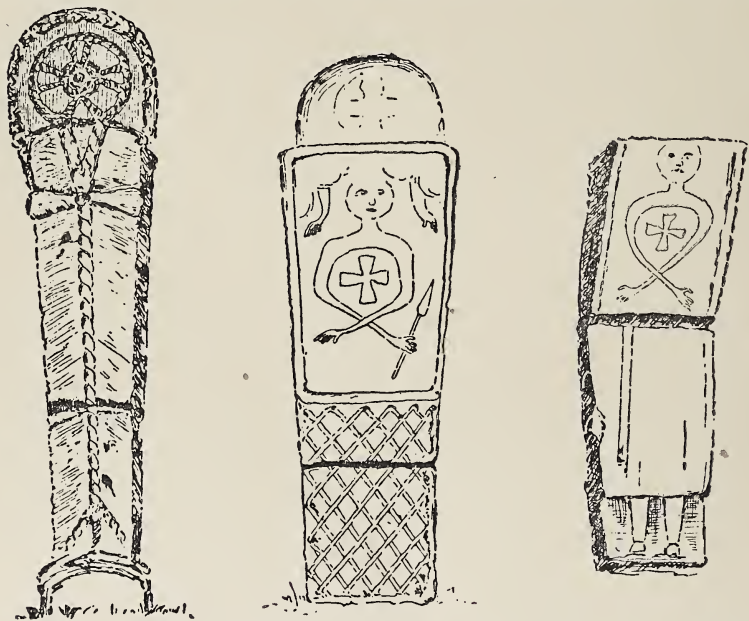
The east window is a good example of Decorated date, having two lancet lights with cusped heads and a quatrefoil over, under a well-cut scroll, label-mold, and the whole is in sufficiently good preservation. The tower has evidently been built at a somewhat later date than the church itself, as the walls, although built upon, are not bonded into those of the nave. The external door of the tower porch is exceptionally low, and four-centred. The tower is so entirely smothered with ivy, that its upper stages cannot be seen ; but this doorway, cut clean through the masonry, and without any rebate for a door, is sufficient to indicate the date. The latter springs from a broadly splayed base, from which it is divided by a very boldly designed string-course moulding. This splayed base, which is so characteristic of the southern and western churches of Wales, gives an appearance as well as reality of strength, and induces the belief that such towers served the double purpose of a defensive post as well as a bell tower.

<sup>1</sup> *Arch. Camb.*, 1868, Third Series, vol. xiv, p. 197.

<sup>2</sup> They may have been intended for images.



On the south side of the church, and under the shadow of an ancient and wind-torn yew, lie three of those monuments locally known as "pilgrim stones", the centre one of which has been illustrated by Professor Westwood, in his article on monumental effigies, in *Arch. Camb.*, 1847, p. 316. The learned professor is so very accurate an observer, that I am disposed to think his illustration has been obtained from a rubbing furnished to him by another, rather than from his own observation, or he would assuredly have noticed the



fact that the right hand of the figure holds a short boar-spear or javelin, and from the clouds on either side of the head of the figure depend sheltering hands. The effigy on the right is apparently habited, as the lower part of the legs and feet only are to be seen, and a long straight-bladed sword is indicated, but so far as I could see, no corresponding part for the hilt on the upper half of the stone. The coped tombstone has also been described by Professor Westwood in the article before referred to. The resemblance in the

shape and ornamentation of this stone to the coped tomb in Bridgend is pointed out by the Rev. E. L. Barnwell in his description of the latter in the vol. of *Arch. Camb.* for 1873.

As these tombs have not hitherto been illustrated in our *Journal* I have endeavoured to give a general idea of them. At the head and foot of each stone is a smaller one. The one at the head and foot of the coped tomb has an incised cross of the Maltese type within a circle. The circle itself, as well as the boss in the centre of it, and the ornament round the edge of the stone, is of the cable pattern.

The semi-military character of two of these effigies, as indicated by the sword of one and the spear of the other, leads us to infer that the occupant of the third grave was of a more peaceful disposition, if not an ecclesiastic.<sup>1</sup> Professor Westwood and Mr. Barnwell have given the sum of local tradition concerning them. The same tale was told to me, with the added information that unless these graves were kept clear of weeds the land around would pass from the hands of its present possessors. As I was at the trouble to clear away all the nettles and weeds in order to obtain a good view of these stones, let me hope, if there is any truth or virtue in tradition, my sedulous labour in this respect may avert for awhile that disestablishment and disendowment with which we are threatened.

G. E. R.

---

<sup>1</sup> Lewis, in his *Topographical Dictionary*, states that adjoining the churchyard was anciently a hospital, called "The Pilgrim's Lodge", but no particulars either of its foundation or its history are recorded.

## CELTIC REMAINS IN VENDÔME.<sup>A</sup>

AMONG some manuscript papers which have come to our hands is one on this subject, written by the late Mr. R. Perrott of Nantes, a zealous antiquary, well versed in Breton antiquities, and, according to the obituary notice in the *Journal* for 1863 (Third Series, vol. ix, p. 169), "a very minute and accurate observer." We are glad, therefore, for the purposes of comparative archæology, to reproduce the paper, as well as to recall attention to the curious information it contains, although we feel bound at the outset to state that we differ widely from some of his views, and more especially with regard to the sacrificial use of the dolmen or cromlech.

The article was written in the form of a critique or review on the *Archæological History of Vendôme*, written by Mons. J. de Pétigny, and published in 1849.<sup>1</sup>

---

*The Quarterly Review* has an article on Stonehenge, in which it is said: "As a general rule these remains are found on barren moors, on the remote sea-coasts of Brittany or the Orkneys, where trees never grow or could grow. On the other hand, though trees and groves were rife between *Chartres* and *Rheims* (the ancient country of the *Carnutes*), *not one single DRUIDICAL remain is to be found within its limits.*"

It will be seen, however, that within a small circle round Vendôme alone there are many dolmens, and at

<sup>1</sup> *Histoire archéologique du Vendômois*, par Mons. J. de Pétigny, Correspondant de l'Institut, Académie des Inscriptions et Belles Lettres. Dessins et Plans par M. Launay, Professeur de Dessin au Lycée de Vendôme, Correspondant du Comité des Arts et Monuments au Ministère de l'Instruction publique. Vendôme: Henrion, Editeur. 1849.

least one peulvan, or menhir, all attributed to the Druids *pro* Celts. In the Département du Cher they were formerly common, but are now reduced to a small number. We believe that the same observation is applicable to many other Départements. It is said that many are still to be found in the Chartraine. We hope to obtain the requisite information. By the bye, Mr. Horace Marryat says, in his *Residence in Jutland, the Danish Isles, and Copenhagen*, that a lofty dolmen was pointed out to him at "Stonehenge", the name given to all such structures by the peasants in those parts (Jutland).

The dolmens were altars formed of a large stone called the "table", placed on two or more upright stones named "supports". Some *savants* have supposed that the dolmens were tombs, because in digging round them human bones have often been found. These bones might be those of the victims immolated in the bloody sacrifices of the Druids.

The Dolmen de Fréteval lies on the bank of Le Loir, near the line of an ancient Roman way from Orleans to Le Mans, serving as a boundary between the parishes of Fréteval and Pezon, and of the Comtés or Baillages de Vendôme and Chateaudun. "Now it was the constant custom of the Gauls to place dolmens (those rude altars of Druidical worship) on the frontiers of the cities and *pagi*."

After referring to, but not describing, a small ruined dolmen near the mill of Villeport, at Saint Hilaire-la-Gravelle; another beyond this bourg, between the mill of Langot and the high road, with a table-stone placed horizontally on several supports; and a third on the left bank of the Loir, at a place called Breuil, remarkable for its masses of rock overhanging the river, and in the commune of Brévainville, M. de Pétigny proceeds to the details of that of Fréteval.

The table of the dolmen of Fréteval is a brute stone, 2 mètres wide, 3 mètres long, and 65 centimètres thick. Two big, upright stones served as supports; but one



of them has been thrown down, so that the table-stone now leant to one side. Its length runs from east to west. As it never had more than two supports, it is one of those termed "inclined", because one end of the table rested on the ground, whilst the other was raised about a *mètre* by the supports. The victims were slaughtered at the upper part of the table, and the blood ran to the lower part, *where is an excavation, in form of a basin, to receive the blood. A channel, still traceable, conveyed the blood to this basin*, into which the priests dipped their hands and face. Fréteval is one of the most curious points in the *arrondissement*.

Not far from this spot are the well preserved remains of a small *cella*, supposed to be of the third century at least ; about 7 *mètres* square, and of the same height. Walls, 1 m. 75 centim. thick ; of small *appareil*, and ornamented with lines of brick (*cordons*) at intervals of 43 centimètres. It is called "Tour de Gresset".

Not far from the bourg of Thoré, in a vineyard called "Les Châteaux", have been discovered foundations of towers or circular buildings, and *stone coffins* in the shape of troughs. It is generally supposed that the use of these coffins does not go farther back than the period when Christianity abolished the custom of burning the dead, *i.e.*, in the fourth or fifth century ; but as the Gauls, prior to the Roman conquest, interred instead of burning their dead, these coffins may, in many instances, be much more ancient. Similar ones are to be found in all the old Gallic localities.

Opposite the village of Thoré, on the other bank of the Loir, rise lofty rocks bathed by the clear waters of the river. The steep slopes are hollowed out in every direction, and pierced in numerous stories with openings affording entrance to caverns formerly inhabited. This spot is called "Le Breuil", a name indicating one of those enclosures, thickly covered with wood and brushwood, behind which the Gauls were accustomed to conceal their dwelling-places. The finest grottoes are found in the upper part of the rock, where also

they are in a better state of preservation. A staircase vaulted in semicircular arch, and cut in the rock, leads to them. We enter first into a vast hall, 10 mètres long by 8 wide, and 2 m. 30 centim. high. At the bottom of this are two alcoved recesses (*reduits en forme d'alcove*). The largest is 3 m. deep by 5 wide. In the side-walls and in those of the grand hall exist *niches destined to receive objects used by the inhabitants, or the sacrificial instruments*, if, as there is every reason to believe, this cavern served as a *Druidical temple*. The other recess is about 3 m. 50 centim. in every direction. Its opening is arched, and all round it runs a large groove, artistically hollowed in the rock, indicating the existence of a heavy door, which closed hermetically this sort of dungeon, and interrupted all communication with the air and light.<sup>1</sup> In the middle of the floor is a *circular hole*, like a *basin*, 30 centim. deep, and 70 centim. in diameter. On one of the sides is a low, arched opening communicating with a narrow corridor, which descended in gentle slope towards the lower stories ; but the falling in of the earth has interrupted it, and it terminates abruptly by a breach opening perpendicularly over the depths of the valley. This

<sup>1</sup> In the *Univers Pittoresque*, M. A. F. Didot, one of the Editors, who himself visited the spot, gives a plan and some sketches of "La Tour des Géants", a very remarkable Cyclopean monument in the Island of Gozo. In explaining the plan he says: "At the spot marked D on the plan is a *hollow in form of a vase*, hewn in the rock or stone, which appears to have been destined either to contain the blood of the victims or to consume their remains with fire." (It is shown on the floor in one of the drawings, and resembles the hollowed circles described at p. 130. It is one of the sanctuaries.—R. P.) "F, a passage faced on each side with two large stones, of which one, G, is 3 feet 6 inches wide, and 8 feet high. In the passage, and near this stone, is a sort of *circular vase hollowed in the stone* [of the floor]. The edges rise 2 or 3 inches above the pavement. What was the destination of this vase, which is about a foot in diameter? M. De la Marmora thinks that it was destined to contain water to satisfy the thirst of the doves consecrated to the Phœnician Venus or Astarte." All these *surmises*, however, would seem to be worthless in the absence of proof even of the very slightest description.—R. P.

corridor is lighted by a narrow window ornamented with rude sculptures. It communicates with the great hall by a low opening similar to that giving access to the dungeon. In these two openings are visible traces of grooves, and of holes for door-hinges.

Two large arches, one 2 m. and the other 4 m. wide, give light to the great hall. They look toward the east, *and present no appearance of having been closed.* In the mass of rock which separates them, an opening (*un soupirail*), blackened by smoke, indicates the fire-place, in front of which the ground has been "*taillé en carré*" (a square hole like the round blood-holes) some centimètres in depth.

Hence are visible, in the horizon, "Les Rochers de St. André", which furnish Vendôme with building stone. Like those of Breuil, they are pierced (*percés*) or excavated, in every direction, with caves which are still inhabited. Tradition acquaints us that one of these was anciently the den of a serpent which devoured all passers by till a certain hero, mounted on a chariot whose wheels were armed with sharp blades, drove at full speed over it, and severed it into three pieces. M. de Pétigny attributes all these caves to the Celts. "The Gauls", says Cæsar, "are very skilful in working mines, and in excavating underground passages. There are no works of this description which are not well known to and practised by them." ("*His omne genus cuniculorum notum et usitatum est.*")<sup>1</sup> This testimony is confirmed by provincial tradition and the observation of archæologists, who in most parts, and especially in central France, have recognised the traces of underground habitations to which the Gallic population retired. These dwellings are still occupied on the banks of the Loir, the Loire, and the Cher.

In the middle of the level on the summit of the hill of Breuil is a *tombelle* formed of round pebbles (*cailloux roulés*), from the top of which is clearly visible the "Tombelle of Trô", to be spoken of presently. Tom-

<sup>1</sup> Cæsar, *De Bello Gall.*, b. 7.

*belles* are conical elevations raised by the hand of man, and composed of small stones or earth brought thither. They are commonly known by the name of *Motte* or *Montjoie*, and will generally be found on the borders of the *Pagi*, or in the centre of Celtic localities of some importance. M. de Pétigny supposes them to have been signal-stations, and also to have had a sacred character, and that religious rites were celebrated thereon. As in digging there bodies have sometimes been found, it has been thought that they were merely sepulchral monuments. The very characteristic choice of their site on elevated points which correspond with each other, belies this supposition. The presence of bones is explained by the use of human sacrifices; and, moreover, it is possible that under these sacred edifices the remains of some powerful chief may have been interred. The Tombelle de Breuil was perfectly well placed to watch the frontier of Le Maine et Le Vendômois, and to be the first ring in the chain of fortified points observed along the course of the Loir and all the ancient limit of the country of the Cenomani.

At about a kilomètre beyond the bourg of La Chapelle Vendômoise, going from Vendôme to Blois, in a field on the right side of the road, is a dolmen of large dimensions. Its table-stone is 5 mètres long by 3 wide. Thickness, from 40 to 50 centimètres. Two uprights, 3 mètres long by 2 in height, support this enormous weight horizontally. All this forms an artificial grot or chamber whose extent is 4 m. 50 c. by 3 m. At the west it is closed by a single stone nearly 5 m. in length, but only 1 m. in height. The table-stone runs from north to south.

Joined to this chamber, on the east, is a second monument, composed of a table-stone, 4 m. long and 2 m. broad, raised to the same height as the first, on three supporters, which close it on the east.

In fine, in continuation of ("en avant de") this second part of the Druidical edifice is a third table-stone, whose dimensions do not exceed 1 m. by 3. It



reposes on two supporters only 1 m. high. A stone placed beside it served as a step to ascend it, and persons arrived by these graduated platforms at the grand table-stone at the bottom ("du fond"), on which the sacrifices were celebrated.

On the surface of this latter is a channel ("rigole") terminating in a basin which communicated, by a narrow and oblique opening, with the chamber below ("la chambre inférieure"). The priest placed himself under this opening, and received the blood of the victims, which inundated his face and his vestments, then raising himself on the platform, through the space which separates the two great tables, he exhibited himself, by the light of the torches, to the affrighted people, like a bloody phantom.

Under the Roman dominion human sacrifices were prohibited; but they were preserved under the name of "*Taurobole*". Inscriptions and medals have handed down to us the memory of this. As the Druidical altars were then abandoned, the gap was filled up ("on y suppleait") by *hollowing out a hole in the ground*, wherein the priest placed himself, and over which was laid, for the immolation of the victim, a movable plank.

The dolmen of La Chapelle Vendôme is one of the finest and most complete in France. Placed on an elevated table-land, it marked the separation-line of the Blaisois from the Vendômois. In the eleventh century war having broken out between the Comtes de Blois et de Vendôme respecting the demarcation of their frontiers, the Vendômois constantly claimed the dolmen as the limit of their territory, and had it acknowledged as such, which makes historians say that it was a mere heap of stones placed there to indicate the boundary of the two Comtés.

The Blaisois Marches are very rich in Druidical monuments. Near the Bourg of Landes, on ascending this branch of the Cisse, on an elevation overlooking the left bank of the little river, is a magnificent *inclined dolmen*, whose table-stone, 3 m. 50 c. long, by 3 m.

wide, reposed on eight supporters, of which only four are now upright, but sufficient to maintain the equilibrium; height above the ground, 1 m. 30 c., at the upper end, and 48 c. at the lower end. The stone on which this lower part reposes projects so as to serve as a stepping-stone for ascending it. On the surface of the table-stone we recognise the *channel destined to conduct the blood* from the upper to the lower part. "This is the finest example that I know of this sort of dolmen."

Another dolmen of the same kind exists beyond Landes, to the west. Its supports have fallen down. The remains of a third, entirely broken up, appear nearly opposite the last, on the right bank of the Cisse.

Returning towards the east, at a hamlet called "Bourges", a name eminently Celtic, we find a much more important monument. This is an artificial cavern whose monolithic roof is formed of one enormous stone, 3 m. long by 3 wide. Six supporters, three on the right, and three on the left, sustain this gigantic roof. These are immense, unworked stones, 1 m. thick, and 2 m. 20 c. high. They are so exactly united on their sides as to leave no interstice. It is a *grotte aux fées*, a name which indicates the abode of Druidical priestesses: in fact, the local tradition says that there anciently existed here "un couvent de Sybilles". It now serves as storeroom and bakehouse to a cottage built against it.

At the branching off of the new road from Vendôme to Blois is an upright, conical stone, which probably marked the limit of the Gallic *oppidum* (of Vindocinum=Vendôme). It is a *peulvan*, 5 m. in circumference, and 2 m. 20 c. in apparent height. It is directed from east to west in its greatest thickness. It turns on itself at Christmas night. There are no remains of Gallic or Roman constructions on the site of the ancient Château de Vendôme, although it is not to be doubted that a Celtic fortress existed there.

The interior of the eminence on which the Château

de Vendôme was erected encloses one of those mysterious underground passages commonly found in ancient Celtic localities. Some regard them as the work of the seigneurs of the middle ages ; but neither charters, nor chronicles, nor other authentic documents, nor proofs, nor traditions indicate this. The opinion which attributes them to the Gallic people seems to be the best founded.

Cæsar affirms, in his *Commentaries*, that no people were more skilful than the Celts in excavating works under ground. These asylums were so numerous that on the approach of a hostile army the inhabitants of the country might conceal themselves, with all their property, and seemed to disappear in the bosom of the earth. M. Baraillon, a most exact observer of Celtic antiquities, remarks that underground passages existed under all the Gallic towns erected on eminences, and cites numerous examples in the Limousin, La Marche, and Berri. (*Recherches sur les Monuments Celtiques*, pp. 156-309.) Thus the hill on which rises the Château d'Amboise encloses vast vaults whose origin is unknown. (Baraillon's *Recherches sur les Monuments Celtiques*; *Liber de Compositione Castri Ambaziac*, c. i; *Spicil. Acherii*, t. iii.)

The city of Chartres itself, the capital of the *Carnutes*, of which our country was a dependence, had no other habitations in the commencement than caves excavated in the steep flank which overlooks the Eure, on the south side of the city. "These caves", says M. Chevard (*Hist. de Chartres*, tom. i), "great part of which still remain in the quarters erected on the top and in the flanks of the hill, between the north and the south, served as retreats to the early inhabitants of Chartres. Few towns contain so many excavations. Almost all the houses of note, and of a certain antiquity, such as the Palace of the Comtes, the early churches, the old monasteries, the houses formerly occupied by the bishop and canons, and numerous private buildings, still contain, in great part, large sub-

terranean rooms, independently of the cellars ('caves et caveaux'), and frequently communicating with other underground passages cut in the rock."<sup>1</sup>

Cyclopean walls, composed of enormous, unworked stones, closed on the crest of the hill this natural *enceinte*. ("Erat enim ex quadratis immanissimis lapidibus constructa altisque turribus munita et idcirco urbs lapidum vocitata."<sup>2</sup>) Hence the name, "Town of Stones" (Stone Town, Ville de Pierres), a name of Chartres in the middle ages, which is only a translation of *Carnutes*, derived from the Celtic *cairn* (rock or stone). The modern name, Chartres, would seem to come from the Latin *carcer* (a den, and by extension a dungeon). This is also found in La Chartre, a little town within the limits of the Vendômois, and remarkable as a Celtic locality. We will speak farther on of the vast underground passages of Trôo, whose Gallic origin cannot be mistaken.

The extent of these artificial caves, the precautions taken to render them habitable, the traces which they offer of the abode of men and animals, all concur in proving that they served as places of refuge for entire populations.

If we may believe a vague tradition, the underground passages of Vendôme Château were formerly of considerable extent, on one side communicating with the crypt of the ancient church of St. Bienheure, erected on the site of a Druidical sanctuary. All trace of this, however, is lost; but some fifty or sixty years ago chance led to the discovery of a gallery excavated in that part of the hill which borders on the Faubourg St. Lubin. In digging out a cellar in a very ancient *auberge* (the St. Jaques), situated at the entrance of the Faubourg, the lower opening of this gallery showed itself. Passing under some dark vaulting we arrive at a vast reservoir of *water*. The overflow of this spring escapes

<sup>1</sup> The hill on which stands the city of Bourges (the *Avarium* of Cæsar) is honeycombed as a crypt-town.

<sup>2</sup> *Chronique d'Aganon*.



at the foot of the rock, forming a little stream which runs into the neighbouring Loir a little above the Pont Saint Georges. The gallery leading to the inner basin bears the marks, on its rounded vaulting, of human labour with the pickaxe. The cutting is of remarkable perfection. Width of gallery, 1 m. 40 c.; height, 2 m. 20 c. at the lower part, increasing gradually to 4 m. 20 c. at the upper part. The ascent may be followed for 60 m.

Another gallery, 2 m. 40 c. wide, branches off from this one under the reservoir, and appears to follow the direction parallel to the hill-side of St. Lubin, but is blocked up, after running 8 m., by a falling in, near which are perceivable some holes in the rock, apparently for door-hinges. Tradition affirms that this gallery had an exit in the upper part of the Faubourg, near the Fontaine St. Sulpice.

As to the upper gallery, it should have terminated at the top of the hill, near the entrance of the court of the Château. It is blocked up at a few mètres only below the surface by some very old landslips, about 20 m. above the level of the street. The slope of this gallery is so well managed that horses and cattle might traverse it to water under ground, sheltered from the sight and the shafts of the enemy.

These underground galleries are one of the most curious sights at Vendôme. Their existence, unknown in the last century, was probably forgotten in the middle ages, for the Comtes de Vendôme had dug, at great cost, a well of enormous depth at the opposite end of the *enceinte* of their citadel.

Caves and unhewn stones, which served for altars and territorial bounds, are the only monuments left us by the Gauls. No traces of their habitations, nor even of the walls of their towns, could remain, for almost everywhere, according to Cæsar, they were of wood or mud.

---

## ECCLESIASTICAL APPOINTMENTS,

## PATENT ROLLS, CHARLES II.

WE reproduce, for the benefit of our members, from "Appendix I to the Forty-Sixth Annual Report of the Deputy Keeper of Public Records", the following entries of "ecclesiastical appointments in Wales and the Borders." They are of considerable historical value as belonging to the period of the Restoration, and they help to fill up many gaps in the previous records of that period.

*No. I.—Appointments of Archbishops and Bishops on the Patent Rolls, Charles II.*

- Bangor, Dean and Chapter of, *congé d'élire* to the, *vice* [Dr. Robert Price], deceased. Westm., 30 Oct. (17 Chas. II, p. 8, No. 4.)
- „ [Humphrey] Lloyd, S.T.P., Dean of St. Asaph, Bishop of, *vice* [Robert Morgan], late Bishop, deceased. Royal assent. Westm., 30 Oct. (25 Chas. II, p. 1, No. 8.)
- „ Humphrey Lloyd, S.T.P., Dean of St. Asaph, Bishop of; restitution of temporalities. Westm., 5 Dec. (25 Chas. II, p. 1, No. 7.)
- Barlow, Thomas, S.T.P., Bishop of Lincoln, *vice* William Fuller, S.T.P., late Bishop, deceased. Royal assent. Westm., 7 June. (27 Chas. II, p. 3, No. 6.)
- „ Thomas, S.T.P., Bishop of Lincoln; restitution of temporalities. Westm., 5 Aug. (27 Chas. II, p. 3, No. 5.)
- Barrow, Isaac, S.T.P., Bishop of Sodor and Man, *vice* Samuel Rutter, late Bishop, deceased. Royal assent. Westm., 13 June. (15 Chas. II, p. 4, No. 30.)
- Beaw, William, S.T.P., Bishop of Llandaff, *vice* William Lloyd, late Bishop, translated to Peterborough. Royal assent. Westm., 13 June. (31 Chas. II, p. 8, No. 27.)
- „ William, S.T.P., Bishop of Llandaff; restitution of temporalities. Westm., 4 July. (31 Chas. II, p. 8, No. 26.)
- Bridgeman, Henry, S.T.P., Dean of Chester, Bishop of Sodor and Man, *vice* Isaac Barrowe translated to St. Asaph. Royal assent. 6 Sept. (23 Chas. II, p. 4, No. 1.)
- Chester, Dean and Chapter of, *congé d'élire* to the, *vice* Brian Walton, S.T.P., late Bishop, deceased. Westm., 25 Jan. (13 Chas. II, p. 47, No. 25.)

- Chester, Henry Ferne, S.T.P., Bishop of, *vice* [Brian Walton], late Bishop, deceased. Royal assent. Westm., 6 Feb. (14 Chas. II, p. 26, No. 31.)
- „ Henry Ferne, S.T.P., Bishop of; restitution of temporalities. Westm., 3 March. (14 Chas. II, p. 26, No. 23.)
- „ Dean and Chapter of, *congé d'élire*, [vice Henry Ferne, late Bishop, deceased]. Westm., 7 April. (14 Chas. II, p. 26, No. 15.)
- „ George Hall, S.T.P., Bishop of, [vice Henry Ferne, late Bishop, deceased.] Royal assent (?). Westm., 12 June. (14 Chas. II, p. 2, No. 53 ; p. 26, No. 7.)
- „ John Pearson, S.T.P., Bishop of, *vice* [John Wilkins], late Bishop, deceased. Royal assent. Westm., 11 Jan. (24 Chas. II, p. 5, No. 3.)
- Crofts, Herbert, S.T.P., Bishop of Hereford [vice Nicholas Monckes, S.T.P., late Bishop, deceased]. Royal assent. Westm., 3 Feb. (14 Chas. II, p. 26, No. 32.)
- „ Herbert, S.T.P., Bishop of Hereford; restitution of temporalities. Westm., 3 March. (14 Chas. II, p. 26, No. 24.)
- Davyes (Davies), Francis, S.T.P., Bishop of Llandaff, *vice* Hugh Lloyd, late Bishop, deceased. Royal assent. Westm., 21 Aug. (19 Chas. II, p. 2, No. 41.)
- „ Francis, S.T.P., Bishop of Llandaff; restitution of temporalities. Westm., 11 Sept. (19 Chas. II, p. 5, No. 16.)
- Dolben, John, S.T.P., Bishop of Rochester, Archbishop of York, *vice* [Richard Sterne], late Archbishop, deceased. Royal assent. Westm., 9 Aug. (35 Chas. II, p. 3, No. 4.)
- „ John, Bishop of Rochester, Archbishop of York; restitution of temporalities. Westm., 22 Aug. (35 Chas. II, p. 4, No. 4.)
- Ferne, Henry, S.T.P., Bishop of Chester [vice Brian Walton, late Bishop, deceased]. Royal assent. Westm., 6 Feb. (14 Charles II, p. 26, No. 31.)
- „ Henry, S.T.P., Bishop of Chester; restitution of temporalities. Westm., 3 March. (14 Chas. II, p. 26, No. 23.)
- Glemham, Henry, S.T.P., Bishop of St. Asaph, *vice* [George Griffith], late Bishop, deceased. Royal assent. Westm., 5 Sept. (19 Charles II, p. 5, No. 11.)
- „ Henry, S.T.P., Bishop of St. Asaph; restitution of temporalities. Westm., 23 Oct. (19 Chas. II, p. 5, No. 7.)
- Hereford, Nicholas Monck, S.T.P., Bishop of. Royal assent. Westm., 21 Dec. (12 Chas. II, p. 40, No. 2.)
- „ Nicholas Monck, S.T.P., Bishop of; restitution of temporalities. Westm., 7 Feb. (13 Chas. II, p. 45, No. 6.)
- „ Dean and Chapter of, *congé d'élire* to the, *vice* Nicholas Monck, S.T.P., late Bishop, deceased. Westm., 14 Jan. (13 Chas. II, p. 47, No. 21.)
- „ Herbert Crofts, S.T.P., Bishop of, *vice* Nicholas Monck, S.T.P., late Bishop, deceased. Royal assent. Westm., 3 Feb. (14 Chas. II, p. 26, No. 32.)

- Hereford, Herbert Crofts, S.T.P., Bishop of; restitution of temporalities. Westm., 3 March. (14 Chas. II, p. 26, No. 24.)
- Llandaff, Archdeacon and Chapter of, *congé d'élire* to the, *vice* Hugh Lloyd, S.T.P., late Bishop, deceased. Westm., 16 July. (19 Chas. II, p. 2, No. 32.)
- „ Francis Davies, S.T.P., Bishop of, *vice* Hugh Lloyd, late Bishop, deceased. Royal assent. Westm., 21 Aug. (19 Chas. II, p. 2, No. 41.)
- „ Francis Davies, S.T.P., Bishop of; restitution of temporalities. Westm., 11 Sept. (19 Chas. II, p. 5, No. 16.)
- „ Archdeacon and Chapter of, *congé d'élire* to the, *vice* Francis Davies, S.T.P., late Bishop, deceased. Westm., 1 April. (27 Chas. II, p. 6, No. 16.)
- „ William Lloyd, S.T.P., one of the King's chaplains, Bishop of, *vice* Francis Davies, late Bishop, deceased. Royal assent. Westm., 13 April. (27 Chas. II, p. 6, No. 15.)
- „ William Lloyd, S.T.P., Bishop of; restitution of temporalities. Westm., 7 May. (27 Charles II, p. 6, No. 14.)
- „ Archdeacon and Chapter of, *congé d'élire* to the, *vice* William Lloyd, S.T.P., translated to Peterborough. Westm., 22 May. (31 Chas. II, p. 8, No. 29.)
- „ William Beaw, S.T.P., Bishop of, *vice* William Lloyd, late Bishop, translated to Peterborough. Royal assent. Westm., 13 June. (31 Chas. II, p. 8, No. 27.)
- „ William Beaw, S.T.P., Bishop of; restitution of temporalities. Westm., 4 July. (31 Chas. II, p. 8, No. 26.)
- Lloyd [Humphrey], S.T.P., Dean of St. Asaph, Bishop of Bangor, *vice* [Robert Morgan], late Bishop, deceased. Royal assent. Westm., 30 Oct. (25 Chas. II, p. 1, No. 8.)
- „ Humphrey, S.T.P., Dean of St. Asaph, Bishop of Bangor; restitution of temporalities. Westm., 5 Dec. (25 Chas. II, p. 1, No. 7.)
- „ William, S.T.P., one of the King's chaplains, Bishop of Llandaff, *vice* Francis Davies, late Bishop, deceased. Royal assent. Westm., 13 April. (27 Chas. II, p. 6, No. 15.)
- „ William, S.T.P., Bishop of Llandaff; restitution of temporalities. Westm., 7 May. (27 Chas. II, p. 6, No. 14.)
- „ William, S.T.P., late Bishop of Llandaff, Bishop of Peterborough, *vice* Joseph Henshaw, S.T.P., late Bishop, deceased. Royal assent. Westm., 24 April. (31 Chas. II, p. 8, No. 31.)
- „ William, S.T.P., Bishop of Peterborough; restitution of temporalities. Westm., 29 May. (31 Chas. II, p. 8, No. 28.)
- „ William, S.T.P., Dean of St. Asaph<sup>1</sup> [Bangor], and one of the chaplains in ordinary to the King, Bishop of St. Asaph, *vice* Isaac Barrow, S.T.P., late Bishop, deceased. Royal assent. Westm. (undated). (32 Chas. II, p. 1, No. 4.)
- „ William, S.T.P., Bishop of St. Asaph, restitution of temporalities. Westm., 13 Oct. (32 Chas. II, p. 3, No. 8.)

<sup>1</sup> *Sic* on Pat. Roll.



- Pearson, John, S.T.P., Bishop of Chester, *vice* [John Wilkins], late Bishop, deceased. Royal assent. Westm., 11 Jan. (24 Charles II, p. 5, No. 3.)
- Peterborough, William Lloyd, S.T.P., late Bishop of Llandaff, Bishop of, *vice* Joseph Henshaw, S.T.P., late Bishop, deceased. Royal assent. Westm., 24 April. (31 Chas. II, p. 8, No. 31.)
- „ William Lloyd, S.T.P., Bishop of; restitution of temporalities. Westm., 29 May. (31 Chas. II, p. 8, No. 28.)
- St. Asaph, Henry Glemham, S.T.P., Bishop of, *vice* [George Griffith], late Bishop, deceased. Royal assent. Westm., 5 Sept. (19 Charles II, p. 5, No. 11.)
- „ Henry Glemham, S.T.P., Bishop of; restitution of temporalities. Westm., 23 Oct. (19 Chas. II, p. 5, No. 7.)
- „ Dean and Chapter of, *congé d'élire* to the, *vice* Isaac Barrow, S.T.P., late Bishop, deceased. Westm., 14 July. (32 Chas. II, p. 1, No. 1.)
- „ William Lloyd, S.T.P., one of the chaplains in ordinary to the King, Dean of St. Asaph<sup>1</sup> [Bangor], Bishop of, *vice* Isaac Barrow, S.T.P., late Bishop, deceased. Royal assent. Westm. (undated). (32 Chas. II, p. 1, No. 4.)
- „ William Lloyd, S.T.P., Bishop of; restitution of temporalities. Westm., 13 Oct. (32 Chas. II, p. 3, No. 8.)
- St. David's, Precentor and Chapter of, *congé d'élire* to the, *vice* William Lucy, S.T.P., late Bishop, deceased. Westm., 19 Oct. (29 Chas. II, p. 3, No. 2; p. 4, No. 3; under date of 17 Oct.)
- „ William Thomas, S.T.P., Dean of Worcester, Bishop of, *vice* William Lucy, S.T.P., late Bishop, deceased. Royal assent. Westm., 10 Jan. (29 Chas. II, p. 3, No. 1; p. 4, No. 2.)
- „ William Thomas, S.T.P., Dean of Worcester, Bishop of; restitution of temporalities. Westm., 29 Jan. (29 Chas. II, p. 2, No. 1.)
- „ Precentor and Chapter of, *congé d'élire* to the, *vice* William Thomas, S.T.P., late Bishop, translated to Worcester. Westm., 20 Sept. (35 Chas. II, p. 5, No. 5.)
- Sodor and Man, Isaac Barrow, S.T.P., Bishop of, *vice* Samuel Rutter, late Bishop, deceased. Royal assent. Westm., 13 June. (15 Chas. II, p. 4, No. 30.)
- „ Henry Bridgeman, S.T.P., Dean of Chester, Bishop of, *vice* Isaac Barrow, translated to St. Asaph. Royal assent. 6 Sept. (23 Charles II, p. 4, No. 1.)
- „ John Lake, S.T.P., Canon Residentiary of York and Archdeacon of Cleveland, Bishop of, *vice* Henry Bridgeman, S.T.P., late Bishop, deceased. Royal assent. Westm., 14 Nov. (34 Chas. II, p. 8, No. 12.)

---

<sup>1</sup> *Sic* on Pat. Roll.

- Thomas William, S.T.P., Dean of Worcester, Bishop of St. David's, *vice* William Lucy, S.T.P., late Bishop, deceased. Royal assent. Westm., 10 Jan. (29 Chas. II, p. 3, No. 1; p. 4, No. 2.)
- „ William, S.T.P., Dean of Worcester, Bishop of St. David's; restitution of temporalities. Westm., 29 Jan. (29 Chas. II, p. 2, No. 1.)
- „ William, Bishop of St. David's, Bishop of Worcester, *vice* [James Fleetwood], late Bishop, deceased. Royal assent. Westm., 22 Aug. (35 Chas. II, p. 5, No. 10.)
- „ William, Bishop of St. David's, Bishop of Worcester; restitution of temporalities. Westm., 1 Sept. (35 Chas. II, p. 5, No. 8.)
- Worcester, William Thomas, Bishop of St. David's, Bishop of, *vice* [James Fleetwood], late Bishop, deceased. Royal assent. Westm., 22 Aug. (35 Chas. II, p. 5, No. 10.)
- „ William Thomas, Bishop of St. David's, Bishop of; restitution of temporalities. Westm., 1 Sept. (35 Chas. II, p. 5, No. 8.)
- York, John Dolben, S.T.P., Bishop of Rochester, Archbishop of, *vice* [Richard Sterne], late Archbishop, deceased. Royal assent. Westm., 9 Aug. (35 Chas. II, p. 3, No. 4.)
- „ John Dolben, Bishop of Rochester, Archbishop of; restitution of temporalities. Westm., 22 Aug. (35 Chas. II, p. 4, No. 4.)

*No. II.—Presentations on the Patent Rolls, Charles II.*

- Arderne, James, S.T.P., Dean of Chester, *vice* Henry Bridgman, deceased. Westm., 28 June. (34 Chas. II, p. 2, No. 23.)
- Awbrey, William, yeoman, sexton in the church of Nantmell, commonly called Trey-yr-Gloch, co. Radnor, *vice* Hugh Lloyd of Gardd Vage, deceased, 21 June. (12 Chas. II, p. 19, No. 184.)
- Barnett, Nathaniel, clk., rector of Newtown, co. Montgomery. Westm., 16 July. (12 Chas. II, p. 1, No. 398.)
- Beeston, Richard, clk., M.A., vicar of St. Alkmonds, co. Salop, Lichfield and Coventry dioc. Westm., 11 Oct. (14 Chas. II, p. 19, No. 135.)
- Benson, Edward, clk., Treasurer of Hereford Cathedral. Westm., 21 July. (12 Chas. II, p. 19, Nos. 112, 113.)
- „ George, clk., Prebendary or Canon of Wellington in Hereford Cathedral, co. Heref. Westm., 9 July. (12 Chas. II, p. 19, Nos. 153, 154.)
- „ George, clk., Archdeacon of Hereford, *vice* John Hughes, S.T.P., deceased. Westm., 19 July. (12 Chas. II, p. 3, No. 22; p. 19, No. 116.)

- Bevan, Thomas, clk., M.A., vicar of Llandilo Vaure, co. Carmarthen, St. David's dioc. Westm., 7 Nov. (17 Chas. II, p. 3, No. 39.)
- Bidwell, Robert, clk., M.A., rector of New Radnor, co. Radnor. Westm., 16 July. (12 Chas. II, p. 1, No. 397.)
- „ Robert, clk., Canon or Prebendary of Llandegley in the collegiate church of Brecon, dioc. St. David's, *vice* John Ambler, deceased. Westm., 27 Aug. (12 Chas. II, p. 4, Nos. 166, 167.)
- Birch, Thomas, clk., presentation to the third portion of the rectory of Brumyard, co. Heref., *vice* Richard Hill, clk., deceased. Westm., 31 Aug. and 15 March. (12 Chas. II, p. 4, No. 179; p. 19, No. 9.)
- „ Thomas, rector of Hampton Bishop, co. Heref., *vice* William Hall, resigned. Westm., 8 Sept. (12 Chas. II, p. 4, No. 131.)
- „ Thomas, clk., presentation to the second part or portion of the prebend or rectory of Bromyard, co. and dioc. of Heref. Westm., 27 June. (16 Chas. II, p. 19, No.  $\frac{1}{55}$ .)
- Bonnett, William, clk., vicar of Bridstowe, co. Heref. Westm., 18 Sept. (12 Chas. II, p. 1, No. 146.)
- Bowen, John, clk., rector of Llanthetty, co. Brecon. Westm., 7 July. (12 Chas. II, p. 1, No. 410.)
- „ Philip, clk., rector of Llanvihangel Penbedo, co. Pembroke, St. David's dioc., *vice* Rhoderick Humfreyes, clk., deceased. Westm., 25 May. (13 Chas. II, p. 47, No. 228.)
- Brabourne, William, clk., rector of Nangle, *alias* Angulo, co. Pembroke. Westm., 26 June. (12 Chas. II, p. 19, No. 182.)
- „ William, clk., Prebendary of Eyewithington in Hereford Cathedral. Westm., 30 July. (12 Chas. II, p. 19, Nos. 43, 44.)
- Bridgeman (Bridgman), Charles, clk., M.A., rector of Llanrhaidr yn Cynmerick, Bangor dioc., and province of Canterbury. Westm., 13 Oct. (17 Chas. II, p. 8, No. 3.)
- „ Henry, clk., Dean of Chester, *vice* [William] Nicholls, deceased. Westm., 16 July. (12 Chas. II, p. 3, No. 117; p. 19, No. 135.)
- Butler, Arnold, clk., vicar of Loughor, co. Glamorgan. Westm., 30 Aug. (12 Chas. II, p. 1, No. 214.)
- „ John, clk., vicar of Kenfig, co. Glamorgan, Llandaff dioc. Westm., 2 Dec. (13 Chas. II, p. 47, No. 122.)
- Buttolph, Thomas, rector of Northop, co. Flint. Westm., 1 Aug. (12 Chas. II, p. 2, No. 114.)

(To be continued.)

*m* 228.

## THE TRIAL OF LORD FERRERS.

THE following curious account, written by an eye-witness, belongs to a period when newspapers were few, and their place had to be supplied by letters. For it I am indebted to Col. Jones-Mortimer of Plas Newydd, Llanfair, near Ruthin, to whose great-grandfather it was addressed.

Dr. Wilson is described elsewhere as “belonging to a family which, when Liverpool was little more than a small fishing town, was the oldest and chief family connected with the neighbourhood”. An account of the trial and execution appeared in *The Gentleman's Magazine* for 1860. Lord Ferrers was condemned for the murder of his steward, and executed at Tyburn by hanging. Afterwards his body was conveyed to Surgeons' Hall, where incisions were made as for dissection. It was then allowed to be privately buried in the church of Breedon-on-the-Hill, Leicestershire.

Temple. April 24th, 1760.

Dr Wilson,

Ab<sup>t</sup> ten days ago I set down to write to you, but was hinder'd from finishing my letter; and indeed I am now glad of it, since I am able to send you some account of L<sup>d</sup> Ferrers's Tryal, w<sup>ch</sup> you was so desirous of having. Yesterday sennight (the 1<sup>st</sup> day), having no opportunity of being present, I was obliged to be contented w<sup>th</sup> seeing the Procession, w<sup>ch</sup> did not much strike me. First came the Constables & Beadles, then the Prisoner in his own Coach, guarded on each side by the Yeomen of the Guard; before & after the Coach marched 50 or 60 of the Foot Guards, headed by an Officer, the Drums beating all the Way; the Blinds of the Coach were drawn up so high as to prevent L<sup>d</sup> Ferrers from being seen by the incredible Numbers assembled for y<sup>t</sup> purpose.

The next Morning, between 7 and 8 o'Clock, I received a Tickett for Admission in Bed. You may be sure I hurried down to Westminster immediately, fasting, and with only a little piece



of Bread in my Pockett. On coming to the Palace Yard, joining to the Hall, I found it filled w<sup>th</sup> Troops, 15 men out of every Company, of the 3 Regiments of Foot Guards, with Officers & Colours, drawn up 3 Deep all round y<sup>e</sup> Square, w<sup>th</sup> fixed Bayonets. Thro' these every one of all Ranks were obliged to walk ; no Chairs admitted, nor any Coaches, but the Prisoner's, & L<sup>d</sup> Steward's Trains allowed to pass. Having shown my Tickett at 3 Places I got into the Court, w<sup>ch</sup> was filled w<sup>th</sup> scarce anything but Jewells, & Gold, & Silver. Many of the People had been there from 6 o'Clock. I will endeavour to describe the Court to you, but fear I shall fail in the Attempt.

At the upper End of the Court was a most magnificent Throne under a Canopy of Crimson Velvett, w<sup>th</sup> a Chair of the same, erected for the King, if he had chose to be present. Upon the 2<sup>nd</sup> step of y<sup>e</sup> Throne was a Crimson Velvett Chair, for the L<sup>d</sup> High Steward ; on the right Hand of the Throne was the King's Box, and on the Left the Prince of Wales's. On the right Hand Side of the Hall, near the King's Box, was one for the Foreign Ministers. The 2 first rows of seats, nearest the Pitt, were kept for the Peeresses and Peers' Daughters. All the other Benches on that Side, in the form of a Playhouse gallery, were for Gentlemen and Ladies ; & above all these, at allmost the very Top of the Hall, was a gallery, partly for L<sup>d</sup> Lincoln & his Friends, and the rest for the Board of Works. On the other Side of the Court, and near the Prince of Wales's Box, was one for the D. of Cumberland : behind that one for the L<sup>d</sup> Steward's Family and Friends ; the 2 first Rows next the Pitt for the Peeresses, the seats above for Gentlemen & Ladies, and the gallery above for the Board of Works. Below the Throne, on the Woolpacks, sat the Judges ; at the Table the Clerks, Masters in Chancery, & King's Council. On the Right Hand of the Pitt sat the Archbishops & Bishops ; on the Left the Dukes, Officers of State, & Marquises ; & in the Middle & at the Bottom the Earls, Viscounts, & Barons. At the end of the Pitt, opposite the Throne, was the Bar, wide enough for 3 or 4 persons a breast ; on each side a little Pew for the Attorney & Solicitor General. Behind were 2 Rows of Seats for the Dutchesses ; above these was a Box for the Duke of Ancaster, as L<sup>d</sup> Great Chamberlain of England, & *his* Friend. The other Benches were disposed of as those on the Sides of the Court. All the Court was hung w<sup>th</sup> fine Red Cloth.

About  $\frac{1}{2}$  an Hour past Eleven the Procession from the House of Peers began. First a Serjeant at Arms w<sup>th</sup> his Mace, then the 20 Gentlemen, Attendants to the L<sup>d</sup> Steward, 2 & 2 ; then the Masters in Chancery, King's Council & Clerks ; then the

Judges ; after them Peers' sons ; then 3 Serjeants at Arms w<sup>th</sup> Maces ; then the Barons, Bishops, Viscounts, Earls, Marquisses, & Dukes ; after them 3 more Serjeants at Arms w<sup>th</sup> Maces, Herald, Gentlemen Usher of the Black Rod, Gentleman w<sup>th</sup> the L<sup>d</sup> Steward's white wand ; and last his Grace the L<sup>d</sup> Steward w<sup>th</sup> his Train born by 2 Pages ; a party of the Yeomen of the Guard closed the Procession. All were in their Scarlet Robes trimmed w<sup>th</sup> Ermin according to their Degrees, & as they passed by the Throne to their Places, they all bowed very low, one by one, in Seniority, the Juniors going first.

Being all seated, a Serjeant at Arms made Proclamation for all Persons of what Rank soever to keep Silence, on pain of Imprisonment, and then ordered the Lieutenant of y<sup>e</sup> Tower to bring the Prisoner to the Bar ; he was immediately brought, & kneeled. Then the L<sup>d</sup> Steward bid him rise, w<sup>ch</sup> he obeyed ; the Lieutenant stood on his Right, and the Gentleman Gaoler of the Tower on his Left Hand, w<sup>th</sup> the Ax, the Edge turned from the Prisoner. The Prisoner's Witnesses were then called, to the number of, I think, 8 or 9. They all endeavoured, but in vain, to prove him Lunatick, and their Arguments for it were, that he grinned, & spitt in the glass, muttered, & talked often to himself, & drank something, I've forgot what, out of the Spout of a Coffee Pott, & fell often into most violent Transports of Passion. Amongst them were 2 of his Brothers, who went farther than the Rest, but cou<sup>d</sup> do him no service. After their Examination the Solicitor General summed up the Evidence in an exceeding clear, elegant manner, & proved by the Authority of L<sup>d</sup> C. J. Hale that the Dementia affectata, or Drunkenness, a Plea w<sup>ch</sup> L<sup>d</sup> Ferrers's Council urged for him, would not avail, for by the Laws of England No Person shall have Privilege by this voluntary, contracted Madness, but shall have the same Judgment as if he were in his right Senses. He proved, moreover, by the same authority, that partial Insanity w<sup>d</sup> not serve him, for, says Hale, "Such a Person as labouring under melancholy Distempers, has yet ordinarily as great Understanding as ordinarily a Child of 14 years hath, is such a Person as may be guilty of Treason or Felony." The Solicitor gained great applause, & indeed most deservedly. This murder was proved to be as premeditated & malicious as cou<sup>d</sup> be perpetrated.

After he had done, the L<sup>d</sup> Stew<sup>d</sup> asked the L<sup>ds</sup> if it was their pleasure to adjourn to their House, & upon their assenting, they all went out in the same Order they came in. In ab<sup>t</sup>  $\frac{1}{2}$  an Hour they returned, but without the Bishops, who never vote in Cases of Blood, and then the L<sup>d</sup> Steward asked their opinions, beginning w<sup>th</sup> L<sup>d</sup> Littleton, y<sup>e</sup> youngest Baron, in this Manner:—

“George L<sup>d</sup> Littleton, you have heard Lawrence Earl Ferrers tried for Murder & Felony, whereof he stands indicted. What says your Lordship, is he guilty, or not guilty?” To which L<sup>d</sup> Littleton, standing up uncovered, & laying his Right Hand upon his Left Breast, replied, “Guilty, upon my Honour.” In this manner the L<sup>d</sup> Steward asked them one by one, going upwards, & all, to a Man, brought the Prisoner in guilty. Upon w<sup>ch</sup> the Prisoner was brought to the Bar, & acquainted w<sup>th</sup> their Lordships’ Judgment. This ended the Business on Thursday abt 5 o’clock in the Afternoon.

On Friday I got there a little after eight. At  $\frac{1}{2}$  an Hour past One the Procession came in, the Bishops excepted, & the Prisoner was brought to the Bar. His Grace then address’d himself to him: “Lawrence Earl Ferrers, you have been tried for Murder and Felony, whereof you stood indicted, & your Peers have unanimously found you Guilty. What have you to say why Judgment of Death sh<sup>d</sup> not be passed upon you?” L<sup>d</sup> Ferrers then read a Paper, w<sup>ch</sup> one of the Clerks repeated to the Court, the substance of which was that “he begged pardon of their Lordships for having given them so much Trouble; that he was advised to plead Lunacy, & hoped the Peers would recommend him to the King’s mercy.” The L<sup>d</sup> Steward asked him if he had anything more to offer, and on his answering “No”, he then begun his Speech, w<sup>ch</sup> he opened w<sup>th</sup> saying how much his Majesty’s Love of Justice and Mercy had endeared him to all his subjects; that great as his Love of Justice was, he was more inclined to mercy where it c<sup>o</sup> be shewn; but that the Crime of which his Lordship was proved guilty was of so crying & so heinous a Nature, that there was no Room to expect it. He then proceeded to harangue upon Murder, & concluded w<sup>th</sup> the Sentence that “you, Lawrence Earl Ferrers, be carried back to the Prison of the Tower of London, & on Monday next be carried to the place of Execution, where you shall be hanged by the Neck untill you are dead, & your Body afterwards be dissected, & God Almighty have mercy on your Soul.”

After a little pause he addressed himself to the Prisoner again: “My Lord, I am to acquaint your Lordship, by order of the House of Peers, & Advice of the Judges, whom we have consulted, that as you have petitioned for a little Respite, they have indulged you till May 5th. During this Interval your Relations & Friends will be allowed Access to you, & you will have the assistance of some of the ablest Divines of the Protestant Church to purge your Soul from the guilt w<sup>th</sup> w<sup>ch</sup> it is overwhelmed, & to prepare you for the awfull scene.”

As soon as the Sentence begun, the Gaoler begun to turn the

Axe till the Edge came full against the Prisoner. Then the L<sup>d</sup> Steward called for his Staff, w<sup>ch</sup> was given him upon the knee (as everything else during that time). His Grace immediately broke it, & declared his Commission of Lord High Steward void, & left the Chair of State, & came down to the Woolpack w<sup>th</sup> the Seals, as L<sup>d</sup> Keeper again.

I had forgot to mention that in the Procession to Westminster the L<sup>d</sup> Steward's Train soon followed the Prisoner's. He had 5 Coaches, and a pair preceded him, & then came in his State Coach & six fine Horses, all decked w<sup>th</sup> Ribbons, & led by Pages; all the Servants attending the 5 State Coaches in his own livery. The Guards all rested to him, the Drums ruffled, the Colours dropt, & the Officers saluted him w<sup>th</sup> their Spon-toons. At the Door, where he alighted, he was received by his own Guard and Col<sup>s</sup> Guard of 100 Men, w<sup>ch</sup> payed him the same Honours as the King.

L<sup>d</sup> Moreton asked if the Prisoner could distinguish between an immoral & a moral action. He was proved fully capable of doing it; ergo not Mad.

Nothing but a Coronation can equal this grand sight. Some say this is finer and more regular. L<sup>d</sup> Ferrers is of an *exceeding mean* appearance, & *seemed* not affected w<sup>th</sup> his Sentence.

I would have wrote to Mortimer & Blake, but must now defer it till Saturday. Comp<sup>ts</sup> to them and all friends.

Y<sup>rs</sup> Tho<sup>s</sup> Weddell.

Write by the return of the post.

## THE ANNUAL MEETING OF THE ASSOCIATION.

THIS Meeting will be held at Swansea on Monday, August the 23rd, and following days, under the presidency of Mr. JOHN TALBOT DILLWYN LLEWELYN of Penllergare. A strong Local Committee has been formed, with the Mayor (W. J. Rees, Esq.) as Chairman, and Mr. Walter Lewis, C.E., as Hon. Secretary.

On the first evening His Worship the Mayor will publicly receive the President, and Officers, and Members of the Association, and the President will deliver his inaugural address.

The excursion on Tuesday will be to Margam Abbey, where a paper will be read in the Chapter House on the history of this Cistercian house, by Mr. S. C. Gamwell; and thence to Neath Abbey, where a paper will also be read by Mr. J. S. Sutton on the history of the Abbey.

On Wednesday the excursion will be to North Gower, including the tumulus at Penycrick, near Kilibion; Llanrhidian Church, with



its early stone coffin, stone pillory, and other remains; Weobley Castle, where the Rev. J. D. Davies, author of the *History of West Gower*, will read two papers; Samson's Jack Maenhir; and King Arthur's Stone.

On Thursday, Swansea Castle will be visited, and described by Mr. R. Capper; the Hospital of St. David, in St. Mary's Street, on which Mr. J. Buckley Wilson will read a paper; and the parish Church of St. Mary, on which a paper will be read by Mr. Gamwell. The Members will then proceed, by invitation of the President, to Penllergare; after which some Roman encampments on Carn Goch, and other Roman remains, will be inspected.

The last excursion, on Friday, will be to South Gower, where Park-le-Breos and the Chamber Tumulus will be described by Sir H. Hussey Vivian, Bart., M.P. Pennard Church and Bone-Caves, Bacon Hole, Minchion Hole, are to be described in a paper by Mr. C. H. Perkins; Bishopston Church and Valley, Merton, and on to Oystermouth Castle, upon the history of which Mr. T. P. Martin will read a paper.

It will thus be seen that not only places of great interest will be visited, but also that care has been taken to have them well described by papers on the spot; and as the country is, in many respects, very attractive, and the excursions will all be by carriage, a most pleasant and successful week may be anticipated.

---

## Obituary.

### R. KYRKE PENSON, F.S.A.

RICHARD KYRKE PENSON was the eldest son of the late Mr. Thomas Penson, F.R.I.B.A., and M. Inst. C.E., architect, of Wrexham, who held the appointment of county surveyor in Denbighshire and Montgomeryshire. He was, we believe, born in Oswestry, and was in his seventy-first year at the time he died, on May 22nd last. He was sent to London to prosecute his studies for about five years, from 1843 to 1848, during which period he became a member of the old Water Colour Society, of which Mr. Henry Warren was at that time President. Mr. Penson became an early exhibitor, and had then acquired some distinction as a water-colour painter. This connection lasted for many years afterwards, during which he continued to exhibit very clever and effective sketches. He also was elected an F.S.A. and F.R.I.B.A. In 1852 he read a paper on Ludlow Church, before our Association, at the Ludlow Meeting in that year.

In or about the year 1857 he was appointed county surveyor for Carmarthenshire and Cardiganshire, and was then associated with Mr. A. Ritchie, now of Chester, architect, who subsequently became his partner and successor. Mr. Penson then acquired a very exten-

sive practice. He went to live at Ferryside, Carmarthenshire, and Mr. Ritchie established the offices at Swansea, conducting, among other works then in hand, extensive alterations and repairs at Dynevor Castle for Lord Dynevor.

In 1859 Mr. Penson's father died, and his son succeeded him in most of his public appointments; and the younger son, Mr. Thomas Mainwaring Penson, became well known and established in practice as an architect at Chester, where he died in June 1864. Besides repairs at Dynevor Castle, Llandilo, Carmarthenshire, Mr. R. K. Penson designed alterations and additions to Bronwydd, in the same county, for Mr., afterwards Sir T. D. Lloyd, Bart.; the new church of St. Mark, Wrexham; a new residence for Mr. F. R. Roberts, near Aberystwyth; the restoration of St. Peter's Church, Ruthin, Denbighshire; St. David's Church, Carmarthen; the new vicarage houses for St. David's and St. Peter's churches, Carmarthen; Christ Church (new) and St. Peter's Church Schools, Carmarthen; and St. Peter's new Church, Llanelly. At Swansea and in the neighbourhood the following works were executed by him: new church and school-buildings at the Cockit; new National Schools, Oystermouth Road; rebuilding and restoration of Oystermouth Church; additions to Kilvey Church; also the restoration of Llanrhidian and Penmaen churches; and new church at Morriston; in Pembrokeshire, the churches at Amroth, Angle, St. Petrox, Roch, and Rosemarket. Also in Carmarthenshire the following churches were rebuilt, altered, and restored according to his plans,—Llandarog, Llanedy, Llanllwch, Llandefeilog, Bettws, Mothvey, Merthyr, Llanglydwen, Llanfihangel y Croydden, Laugharne, and Llanilar. He was also engaged upon residences and parsonage-houses: at Talgarth, for Captain Thruston; Llidiarde, near Aberystwyth; at Westfa, Llanelly, for Mr. C. W. Nevill; new vicarage, Llanedy; National Schools at Aberystwith; new church, schools, and residence at Ferryside, Carmarthenshire; Brymbo and Minera new schools, Denbighshire; new offices and buildings for the Provincial Insurance Company, Wrexham; new schools at Ludlow; schools and dispensary, Oswestry; Penybont new church, near Oswestry, and upon numerous county works.

Mr. Penson died at his residence, Dinham House, Ludlow, after a long and painful illness, and was buried in Ludlow Cemetery. He was a magistrate for the borough, and acted as the Local Secretary of our Association for Shropshire.

---

## Reviews.

A HISTORY OF WEST GOWER, GLAMORGANSHIRE. By J. D. DAVIES, M.A., Rector of Cheriton and Llanmadoc. Part I, 1877.

HISTORICAL NOTICES OF THE PARISHES OF LLANMADOC AND CHERITON, IN THE RURAL DEANERY OF WEST GOWER, GLAMORGANSHIRE. Part II, 1879.

HISTORICAL NOTICES OF THE PARISHES OF LLANGENNYDD AND RHOSILI, IN THE RURAL DEANERY OF WEST GOWER. Part III, 1885.  
Swansea: printed by H. W. Williams at the *Cambrian* Office.

WE owe an apology for so long a delay in noticing this important contribution to the history of Glamorganshire, and we have the more satisfaction in drawing attention to it now in view of the approaching visit of the Association.

Mr. Davies enumerates in his Preface some of the attractions which the district possesses for the antiquary. "Mentioned as it is in the *Triads*, abounding in ancient military works and old baronial castles, it has been the scene of many a ferocious fight, and has also heard within its bounds the voices of some of the most notable saints of the days of old.....It is one of those places that claim the honour of being the birthplace of the great St. Patrick...Numerous fossil bone-caves pierce the frontage of its cliffs; the cradle of many a wild and romantic legend, it would be difficult to find a locality of such limited dimensions so full of interest to the traveller and archæologist." And yet he tells us that "beyond the masterly account of the date and architecture of the churches" by Mr. Freeman, "its history has never been written"; and so, with commendable zeal and painstaking industry, he sets about removing the reproach, and adding what promises to prove, when completed, no unworthy portion of the history of the county.

The First Part, divided into chapters, takes up the general history of the district. The other parts treat in detail of the respective parishes. Thus, chapter i discusses "the origin and meaning of the word Gower", and gives some information respecting its early inhabitants,—a difficult thesis, as may well be believed. For the name many meanings have been suggested, according to its supposed derivation; from—(1) *Gwyr* (Men), from the fancied resemblance of the "pitched stones" which abound in the country to the human form, whence the name attached to them of "Meini Gwyr"; but, unluckily for this theory, "Meini Gwyr" does not mean "Stone Men", which would be "Gwyr Maen", but the "Stones of Heroes". (2) *Obr-y-Wyr*, "the Men of Yonder Land", as distinguished from those of Eastern Glamorganshire; and this is backed up by a somewhat irrelevant discursus on Hebrew analogy. (3) *Gwyr*, "fertile",

which may be appropriate enough now, but hardly suited to the period when the name was first given. (4) *Gŵyr*, "sloping", which is sufficiently accurate as a description, but hardly satisfactory. Still less so is that (5) to which Mr. Davies gives his adhesion, as *Go-hir*, "rather long", but which appears to us rather weak. (6) Another form is that of *Gwair* (*Caer Wair*), in *Taliesin's* poem; but Mr. Davies says, rightly enough, that "the Fortress of *Hay*" is a meaning at once ridiculous and unintelligible". But then the word need not mean "hay" at all, but be a proper name,—“the Fortress of *Gwair*”; and we know at least of a parish in Merionethshire whose dedication is said to be St. *Gwair*, but is always written *Llan Gower*.<sup>1</sup> By the way, we see no suggestion of any connection with the name of the river "*Ogwr*", which may be quite as likely a clue as any of those that have been noticed. Another name, however, given to it is said to have been that of *Rheged*, "a gift", commemorating a grant made to *Urien*, one of *Arthur's* Knights. We come, however, to more reliable ground when we find attention drawn to the preponderance of Welsh names in the interior, though Welsh has ceased to be spoken there, to the number of Danish names on the coast, and the comparatively small number of Saxon names in either part. The earliest historical mention appears to be that of *Nennius*, who speaks of *Cunedda* driving out the Irish during the latter half of the fourth century, A.D. 350-400.

Christianity is assumed to have been introduced about the middle of the sixth century, because there are churches dedicated to SS. *David*, *Madoc*, *Cynnyd*, and *Iltyd* of that era; and this is a fair ground of inference, although it may need to be borne in mind that, on the one hand, later dedications may bear the name of earlier saints, and, on the other, *Fagan*, and *Dwyfan*, and *Medwy*, who evangelised the neighbourhood four centuries earlier, were not likely to have overlooked a point so near them. We hesitate, indeed, to adopt the language of our author when he writes that "its history now begins to be surrounded with the greatest possible interest, coming before us as it does at a time when the power and the glory of Wales was at its zenith, the age of chivalry and romance, and having as a resident in this remote corner of it the celebrated *Urien Rheged*, one of the most famous of *King Arthur's* Knights, who, with his treacherous wife, *Morgan Le Fay*, doubtless entertained the renowned *Peredur* and others on that wonderful journey through the world in search of the *Cauldron of Inspiration* and the *Symbolic Lance*," etc.; but we willingly accept the picture as a pleasing contrast to set off the more prosy account of the cruel ravages of the marauding Danes upon the coast, and of the more peaceful settlement of the Flemings in the interior. There is one desideratum, however, we cannot help noticing at the outset, and as it has not

<sup>1</sup> Another derivation, however, is given to this, as "*Ar gyfar*", i.e., "opposite" to *Llanycil*; and the same might be applied just as aptly or inaptly to *Cydweli* and *Gower*; and better still from the east, *Morganwg* and *Gower*.



been supplied in either of the two succeeding Parts, we venture at once to name, in the hope that it may be given in the next instalment, as it is one without which much of the interest of the description is lost,—we mean a good map of the district.

Chapter ii treats of “the occupation of Gower by the Danes”, who appear to have first landed here about the middle of the ninth century; and have left behind them such memorial names as Oxwich, Helwick, Wormshead, Whitford, and Burry Holms along the coast, with traces of their encampments in the interior in the “Bulwark” on Llanmadoc Hill, on Tankey Lake Moor, and Harding’s Down; in Llanrhidian and Penrice, in the former of which we have such place-names as “Stafal Hagar” (Haugr’s Mound) and “Hara Dara” and “Sigmond’s Hill”. In the course of a hundred years the Danes appear to have become Christianised, and to have got on a friendly footing with the Welsh: probably because the latter were in continual feud one with another, and glad of the help which they could bribe the Danes to give to one side or the other. At all events, the story of the next hundred and fifty years tells of little but their intestine quarrels, until they become subject to the Normans.

Chapter iii takes up the conquest by the new comers under Bernard Newmarch and Roger de Newburgh at the close of the eleventh century. From Bernard the devolution of the lordship is traced down to Alina, widow of John de Mowbray, executed at York, 15 Edward II (1322), and daughter of William de Braose, the last lord of Gower of this line, who died in 1326. This William de Braose appears to have been a man of unscrupulous character, and to have contracted to sell his Gower estates to the Earl of Hereford, and then to ingratiate himself with Edward II to have put Hugh de Spencer in possession, so that there arose great disputes concerning these possessions between John de Mowbray, the Earl of Hereford, the Mortimers, and the Despencers (p. 68). Royal Letters Patent and Parliamentary Rolls are quoted largely to illustrate the descent; and subsequent records are given tracing it downwards,—Originalia Roll, 4 Henry IV (A.D. 1403), to Thomas (Mowbray), Earl Marshal; Patent Roll 9 Edward IV (A.D. 1469), to William Earl of Pembroke; Patent Roll, 5 James I (A.D. 1608), to Edward Earl of Worcester, ancestor of the Duke of Beaufort, who still retains the ancient privileges.

In chapter iv the *pros* and *cons* of the controverted question of the “Colonisation of Gower by the Flemings” are discussed. The same subject was debated, it may be remembered, at the Swansea meeting of the Association in 1861, and the report of that discussion is here reproduced at length, together with a letter by “Reged” (Sir Gardner Wilkinson), in reply to a paper by Mr. C. H. Hartshorne in the *Cambrian Journal*, who had denied the existence of such a colonisation. The conclusion arrived at may be summarised in the statement that the evidence is rather inferential than positive; and that although there is little historical direct information on the

point, there is a local tradition to that effect, and a considerable similarity in the features, habits, language, and customs of the people of Gower to those of South Pembrokeshire, who were undoubtedly Flemish; still, not more than might arise from the intercourse of close neighbours, who were alike aliens to the native race, and so bound together by the ties of common interests and mutual protection.

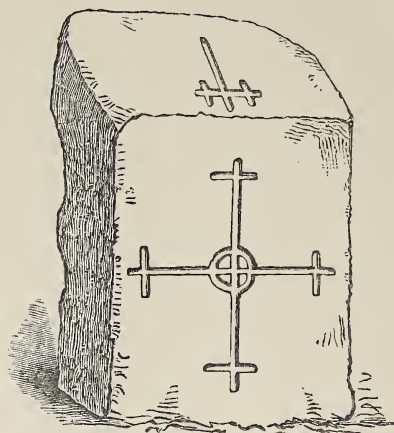
The last chapter, v, treats of "the occupation by the Romans", a subject which, for symmetry's sake, should have received earlier consideration. Mr. Davies here sets himself to answer "the question frequently asked, Are there any good grounds for supposing that the Romans actually occupied Gower?" And his reply, which is in the affirmative, is fortified by these three considerations:

1. The existence of a Roman station at Leucarum (Lloughor).
2. The discovery of pottery and coins near Swansea, and a tessellated pavement at Oystermouth.
3. The finding of a considerable quantity of Roman money, especially at Llethrid and in the Paviland Caves.

Part II. The parochial portion begins, as might be expected, with an account of the two parishes of which the author is rector, viz., Llanmadoc and Cheriton; and these are treated fully and carefully. Commencing with a description of Llanmadoc Church, and its recent restoration, Mr. Davies proceeds to tell us how it had been granted in 1156 by Margaret, Countess of Warwick, to the Knights Templars, on whose dissolution it was transferred to the Knights Hospitallers, in whom it continued till the Dissolution, *temp.* Henry VIII, since which time it has vested in the Crown. Indeed, we are astonished to see what a large proportion of the churches of Gower were appropriated to the Knights,—*e.g.*, Loughor, Porteynon, Llanrhidian, Walterston, Llandimor, Rhosili, Ilston, Penrice, Penmaen, and Cheriton. The particular establishment to which Llanmadoc was granted was that of Dinmore in Herefordshire. Their possessions were subsequently sold by Queen Elizabeth in A.D. 1559 to Anthony Mansell. The Aubreys, who have been lords of the manor from the year 1650, are then traced in succession to their present representative, Mr. Charles Aubrey Aubrey; and this leads on to the civil and the natural history of the parish, including the bone caves, with their fossil contents. Stone hammers and other bronze implements found in the parish are next described and figured; but one of the most interesting objects is the quadrangular bell (see p. 156), to which is attached a "History of St. Madoc's Bell", from Irish sources. The "oldest register book", dating only from 1723, supplies one or two items of family interest, and the *Terrier* of "1734, Anidomini", gives some curious information about the method of tithing followed in the parish, including among the items, "from every hen two eggs, and *from* every cock three eggs, to be paid in Lent."

We notice a boundary cross found in the wall of the churchyard, of which the illustration is a sufficient description. For this and

for the inscribed stone, VECTI FILIVS GVAN HIC IACIT, we refer to Professor Westwood's *Lapidarium Walliæ*, pp. 49 and 237, 238, and Plate 101.



Boundary Cross, Llanmadoc Churchyard.

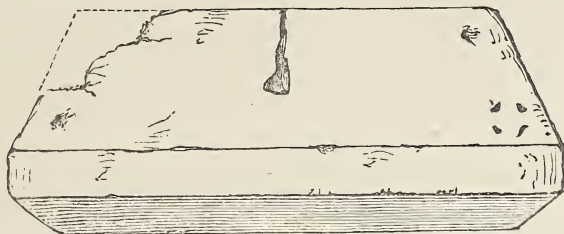
Cheriton, like Llanmadoc, was early appropriated to the Knights of St. John, but to a different house and the later Order, viz., the Hospitallers of the Commandery of Slebech. The church of Cheriton is not mentioned in the *Taxatio Ecclesiastica* of A.D. 1291, but that of Llandimor is, so that it is probable that the latter has been overthrown by the encroachment of the sea, and Cheriton has taken its place. The edifice is of a better type, and earlier than



Bell in Llanmadoc Church.

that of Llanmadoc, consisting as it does of nave and chancel, with a central tower, beneath which is the choir. The ancient altar slab

was brought to light during the restoration. One of the corners had been broken off, and on the "three remaining were indications of what were once probably small incised crosses, but which, from the lapse of time and the exposed situation of the stone, were in two cases fretted out of all shape, and nothing but mere holes; in the third corner faint chisel marks could be traced. In the centre of the stone there was also an irregular cavity. These I take to be the remains of the five crosses, with which all those old altar stones were invariably marked" (p. 102). For "the irregular cavity in the centre" we would suggest another use, of which, we believe, the examples are excessively rare; and that it was a receptacle for the preservation of some specially honoured relic. Some stencillings of various dates were also discovered at the same time. Many interesting notices are given of this parish, as of the last, from many sources; and its caves and camps are carefully described, and a history given of the Castle and Manor of Llandimor.<sup>1</sup> In the middle of the fifteenth century it was the residence of Sir Hugh



END SECTION.

Ancient Altar-Slab at Cheriton.

Johnys, Knight Marshal of England, who, with Dame Margaret his wife, was buried in the Church of St. Mary's, Swansea, and of whose memorial brass in that church an engraving and description are given by Mr. Davies.

Part III continues the "History of West Gower" for the parishes of Llangennydd and Rhosili with equal fulness of description and increasing interest. Under the former we have not only the parochial foundation traced back to the days of St. Cennydd in the sixth century, but also an account of the Priory founded here by Roger de Bellomont, Earl of Warwick, in the reign of King Stephen, and annexed by him to the Abbey of St. Taurinus at Evreux in Normandy. As an alien priory, it was early dissolved, and through the influence of Henry Chichele, Archbishop of Canterbury, appropriated to his newly founded College of All Souls in Oxford. Close Rolls and other records are made to testify to the

<sup>1</sup> Qu., Llan-din-Mor? the Church of the Fortress on the Sea.



correctness of the history, and numerous illustrations of the church and its monumental remains add to the interest. Terriers and manorial deeds complete the monograph, and combine to furnish a very admirable *Parochiale* of Llangennydd. We may say the same also for the account of Rhosili, with its ancient church, its fine Norman doorway, font, and ankeret's window, of each of which a drawing is given. A brief notice informs us that "remains of an old besanded church may be seen in the warren belonging to Rhosilly glebe; the site of this ruin lies about midway between the parsonage house and the present parish church". Taken in connection with what has been said of Llandimor, it shows that the sea must have made considerable encroachment on this coast. The "Swine House", *i.e.*, Sweyn How, or Sweyn's Mound, "Worm's (Orm's) Head", the "Smuggler's Cellar", "The Helwicks", the Dollar Ship, the Paviland Caves, have each a section, as also the respective manors of the parish, with their civil and genealogical memoranda.

We cannot close this notice without again congratulating Mr. Davies on his work, and we heartily wish him health and the financial support to enable him to complete what he has so well begun and continued.

---

Y GOMERYDD, DAS IST, GRAMMATIK DES KYMRAEG, ODER DER KELTO-WÄLISCHEN SPRACHE. VON ERNST SATTLER. Zürich und Leipzig.

THIS is a Welsh grammar written in German by one who, we believe, is connected with the German-speaking part of Switzerland. It is interesting to all who are connected with Wales, because it shows the attention that is now given on the Continent, and especially in Germany, to the Celtic races and Celtic literature. Adelung, in the last century, poured unmeasured contempt on these races and their languages. One half of all they uttered was borrowed from Latin, one fourth from German, and the remaining fourth part might possibly belong to the miserable barbarians. Even Bopp, in the present century, denied at first that the Celtic languages belonged to the Indo-European or Aryan class: they were simply barbarous. All this is now changed. Bopp recognised his error, and his celebrated paper, "Über die Celtischen Sprachen vom Gesichtspunkte der vergleichenden Sprachforschung" (On the Celtic Languages from the View-Point of Comparative Philology), which appeared in the year 1838, brought the Celtic languages, as a part of the Aryan class, before German philologists, and led the way to the laboured researches of Zeuss, Ebel, Windisch, Zimmer, and other eminent scholars. As a proof of the more intelligent and scientific study of these languages, we have now before us a grammar of the Welsh language written for the use of Germans.

This book is the most extensive grammar of the language that has yet been published. It consists of 418 pages, and is divided

into thirty-three chapters or divisions (*hauptstücke*). The author has made good use of the grammars written by John Williams (ab Ithel) and Thomas Rowland. He refers to the *Hanes Cymru* by Price, to the *Mabinogion*, and other well known Welsh books. His grammar has evidently been written with much care, he has sought information from the best sources, and yet his work is evidently the production of one who is not very familiar with the country or its language. We did not know before, as we are told in the Preface, that Wales is bounded by the river Mersey. The Hundred of Wirral, that lies between the Mersey and the Dee, has never, we believe, been included in the Principality.

The author endeavours to give the pronunciation of Welsh words ; but though the letter *g* has a hard sound, we have never heard *gwaedd* pronounced as *quaith*. He gives *buan* as the Welsh equivalent for the English *quick*; but *buan* in South Wales is unknown. It would have been better to say North Welsh or Venedotian. *Llei* is said to be the equivalent of the Eng. *less*; but the only form we know is *llai*, though there is some authority for *lleiach*. *Llai* is a mutilated form of the Sanskrit *laghīyas*, the comp. of *laghu*, little; which is retained in the Irish *laogh*=*laghu*, Welsh *llo*, calf, the little offspring of the cow. We cannot understand why *cyfagos*, instead of the simpler *agos*, should be offered as the substitute of the lost positive form of *nes*, or why the form of the adjective which denotes equality should be called "admirativus". It denotes sometimes admiration, but not primarily or necessarily. It represents the Sanskrit *ādi*, which is put as a suffix to denote similarity or a class. It might be called the form of similarity or of definite comparison. Dr. John Davies says, referring to this form, "Est et comparationis genus, quod æquiparationis dici potest."

Herr Sattler is mistaken in supposing that the W. *hoffi*, to be fond of, or delight in, is from *hoyw*, or that it meant primarily to be excited (*erregt*). *Hoffi* is the Welsh representative of the Sans. *subhāmi*, from *subh*, to shine, to be gay or happy, to desire. The *o* in *hoffi* is due to the influence of the following *a*, by what is called in Sanskrit *guṇa* or qualification. The W. *rhaidd* is not from the O. Ir. *rect*, law. Both these words and the Ir. *lagh*, law, are connected with the Sans. *lag*, to fasten, to attach; *lagita*, fastened. They denote that which binds us, to which we must be subject. The Sans. *raj* or *rañj*, for *rag*, has the same meaning, and is an older form. The W. *peri*, to make, cannot be translated by the Germ. *lassen*. It is connected with the Sans. *kri*, to make, by the common change from a guttural to a labial sound. The W. *peidio*, to cease, cannot properly be translated by the Lat. *nolle*; nor is W. *pallu*, to fail, to perish, connected with the Lat. *pallere*. *Peidio*, from *paid* (= *pati*), is related to the Sans. *pat*, to fall, sink down, subside; and *pallu* to the Sans. *pall*, to go. The Lat. *pallere* is probably connected with Sans. *palita*, gray. (See Fick<sup>3</sup>, ii, 158.)

Herr Sattler does not seem to be acquainted with comparative philology in its modern scientific form. If he had known it he

would not have said that the Welsh verbs *caffael* and *cael* were derived from the Irish *gabhail*. They are all derived, as Sanskrit and other languages, from the primitive Aryan tongue, spoken in a pre-historic age by our common forefathers in some part of Central Asia. They are connected with the Sans. *grabh*, to take, seize, the letter *r* having fallen out. It is, however, retained in the W. *craffu*, to hold securely, and in the Arm. *krapa*, to seize, grapple. The suffix *-al* is a verbal formative in the Celtic languages, as in Manx, *brebbal*, to kick, from *breb*, a kick. It is at least rashness to assume that in Welsh *eb* and *ebu*, to speak, are primitive forms. In the Capella gloss the form is *hepp*, now *hep*, corresponding to the Sans. *s'abd*, to speak (*s'* is a slight *sh*). From the Lithuanian *sacau*, I say, and the German *sagen*, it is probable that the primitive form was *sak*.

One of the strangest errors of Herr Sattler is his assertion that the W. *cryn*, when it means moderate, middling (*Ziemlich*), is from the Ir. *cruinn*, round. There is no connection between the two words of any kind. The W. *cryn* is related to the Ir. and Gael. *crion*, dry, withered, small; and both are connected with the Sans. *s'irna*, dry, decayed, small, from *s'rī*, to decay. The palatal, sibilant *s'* often represents an older *k*, as in this instance. When *cryn* means trembling, it is a variant of the Ir. *crith*, probably from a form *crithin*; and *crith* is related to the Sans. *krit*, to move to and fro, twist, spin.

We hope that our grammars will in future be marked by a higher grade of scholarship. All forms that are capable of explanation ought to be explained. The student's progress need not necessarily be impeded by this process, and it will certainly be more intelligent. Our limited space will only suffice for one or two examples. The W. *hyddof*, docile, corresponds to the Sans. *su-dama*, easily subdued, from *su*, a prefix denoting facility or excellence, and *dam*, to subdue. The word *gofer*, rivulet, would be in Sanskrit *ku-vāri*, *ku* denoting inferiority, deficiency, or evil, and *vāri*, water, a stream; O. W. *ber* = *vari* or *bari*.

We have endeavoured to correct some of Herr Sattler's errors; but we welcome his book as a good omen for Welsh philology, and we bear witness to the great diligence that he has shown in studying some of the best authorities in that department. He has, however, much to learn in the science of comparative philology before he can be accepted as a fitting guide in the study of Welsh or any other language.

---

# Archæologia Cambrensis.

FIFTH SERIES.—VOL. III, NO. XI.

---

JULY 1886.

---

## CAERPHILLY.

FEW castles have received as much attention, or have been so fully and ably described, as the castle of Caerphilly. Those of our members who possess the entire series, may well refer back to the volume of *Archæologia Cambrensis* for 1850, and peruse the exhaustive description of the castle and its details, which has recently been incorporated by Mr. Clark in his work on mediæval military architecture; but others, and many of those who visited the castle last year, may still expect in these later days a renewal of the story in the current pages of our *Journal*. So an endeavour will be made in the account which follows, to give a general description of the castle, its position and defences, with the aid of the old plan and wood engravings, and to tell what is known of its history, making a free use of Mr. Clark's materials, but avoiding a repetition of his detailed account of the buildings.

Although Cardiff and the coast-line had been long wrested from Wales by Norman invaders and their successors, much of the land of Morganwg was still debateable land, and liable to continual claims of the princes of Wales as their own by right, and to consequent invasions, until the death of Llewelyn ap Griffith, and the conquest of Wales by King Edward. The commots of Senghenydd, nominally under the rule of



Gilbert de Clare, Earl of Gloucester, appear in the latter part of the reign of Henry III to have been inhabited as well by adherents of Llewelyn, as by those who acknowledged the Earl as their lord. His predecessor, Richard de Clare, had been Commander-in-Chief of the king's forces in Glamorgan, Pembroke, and other parts of Wales on the occasion of the Welsh insurrection in 1257 (41 Henry III), and probably availed himself of his position to strengthen his power and increase his territory. He died in 1262, and his son, Earl Gilbert, inherited his large possessions in Glamorganshire, including Senghenydd, within which Caerphilly is situated.

On the 19th June 1265 Llewelyn entered into a treaty of peace with the King, and formally acknowledged him as his lord; but the terms of the treaty do not appear to have been long adhered to by Llewelyn, for in the summer of 1270<sup>1</sup> he wrote to the King's brother, Richard, King of the Romans, declining to give up the land which he occupied to the King and Prince Edward, and stated that he had invaded the land as belonging of right to him and his ancestors, under the conviction that Edward was bent on the destruction of himself and of Wales, his country. Continual proposals appear to have been made by the King to Llewelyn to settle any infractions of the treaty of peace, which were as often evaded by Llewelyn's non-attendance or excuse.

Caerphilly, situated in a valley opening eastward to the river Rhymney, from which it was about a mile distant, was a suitable site for a fortification to check the inroads of the Welsh from the mountains of Glamorganshire into the fertile plains in the neighbourhood of Cardiff. The only natural advantage of the site was a swamp, through which a brook, known as Nant y Gledwr, flowed on its course into Rhymney. Of this, Earl Gilbert, a few years after his succession to the earldom, availed himself, by making excavations,

<sup>1</sup> Shirley's *Royal Letters, Henry III*, vol. ii, p. 312.

throwing up earthworks, damming up the brook, and so converting the elevated part of the marsh into an island surrounded by water, as a suitable site for his intended castle. The documentary evidence which establishes the fact that Earl Gilbert was the builder of the castle there, at the same time leads to the conclusion that his first castle was rebuilt, or very much enlarged, before it assumed the proportions or importance of the castle now in ruins.

In the early part of 1271 the King empowered the Bishops of Coventry and Worcester to act with Roger Mortimer and R. de Leyburn as Commissioners in hearing and determining at the ford of Montgomery, in the beginning of February, all causes of complaint between Llewelyn and Earl Gilbert, and all transgressions of Llewelyn against the form of his peace with the King. This arrangement was notified to Llewelyn and the Earl, and they were ordered meanwhile to abstain from hostilities.

Llewelyn, however, disregarding the King's injunction, invaded the Earl's territory in the Marches with banners displayed and a large army, intending to lay siege to the castle of Caerphilly. With a view to prevent further hostilities, Earl Gilbert, at the King's instance, agreed to surrender his castle to the King, pending the settlement of the matters in dispute; and on the 25th October the same Bishops were authorised by the King's letters patent to take the castle into their custody in the King's name, unless Llewelyn withdrew with his army, and named a day for the hearing and determining of his alleged grievances at the ford of Montgomery. The Bishops accordingly went to Caerphilly, and on the 2nd November entered into an agreement with Llewelyn, who was then actively besieging the castle, which is stated to have been lately erected by Earl Gilbert, that the Prince with his army should withdraw from the siege, and allow the Bishops to take possession, in the King's name, of the castle, until the King granted the custody of it to some one

who was entirely unconnected with the Prince or the Earl, the Prince entering into an engagement, pending the settling of the contention relative to the castle, not to wage war against the Earl or his followers, nor to interfere with his men or tenants in going and coming, or carrying on their usual trade or business. In return, the Bishops, in the King's name, promised on the Earl's part to withdraw the garrison from the castle, and that, pending the contention, the Earl would not interfere with the castle by the increase of its ditches, in the repair or rebuilding of its walls, or increasing the fortifications, in addition to its then state, and that its occupants on the King's behalf would, in like manner, abstain from any further works for its defence, and from waging war against the Prince, or preventing his followers carrying on their usual merchandise. It was further arranged that the men of Senghenydd, whether partisans of the Prince or of the Earl, should dwell in the places where they then were. The Bishops also promised that the castle should not pass out of their hands until the determination of the dispute, and appointed a day for the hearing of it.

We obtain further information of what took place on the occasion, and afterwards, from the King's letter to his brother Richard. It appears that Llewelyn claimed the site of the castle as his own, and laid siege to it with a view of totally destroying it ; he alleged that he might have accomplished his object on the third day if he had not entered into the treaty with the Bishops that the castle should remain in its then state as regards the walls, ditches, bretashes, provisions, and other matters, until their decision on the hearing. The Bishops received possession of the castle under the Earl's authority from his Constable with much difficulty on Llewelyn's part, and placed their men in it, waiting the arrival of the King's garrison. Soon after the siege was raised, the Earl's Constable of Cardiff Castle, with forty men-at-arms, arrived at Caerphilly. Secretly approaching the castle, he sought admission to search

for and see the arms of the Earl's men. The Bishops, not suspecting anything wrong, permitted the Constable to enter, whereupon he obtained leave that one of his soldiers, who was well acquainted with what was in the castle, and afterwards a third, might be admitted. After a scrutiny of the arms, they returned to the gate and admitted the remainder of the forces into the castle. On their entry, the Constable of Cardiff engaged to hold the castle in the King's name, and the Bishops, unable to contend with the difficulty, gave up to him the custody of the castle.

Llewelyn complained of this infraction of the agreement to the King, who, on the 22nd February 1272, wrote to him in answer that the Earl justified his resumption of possession of the castle, on the ground that the Bishops had no authority to enter into such a treaty without the Earl's assent, and asked that some of the King's soldiers should form its garrison, and hold it until Easter, when Commissioners to be appointed might do full justice as to the matter in dispute ; to this the King had assented, and he summoned Llewelyn to attend the hearing accordingly. An adjournment again took place ; ultimately, on the 30th October 1272, at the instance of Anian, Bishop of St. Asaph, the King, who was about to proceed to France to do homage for his Duchy of Aquitaine and lands in that kingdom, informed Llewelyn that Prince Edward, who was then on his return from the Holy Land, would preside at the hearing, which was prorogued to the Easter following.<sup>1</sup>

This arrangement was interrupted by the King's death on the 16th November and the continued absence of Edward, who did not return to England until the 2nd August 1274. His coronation took place on the 19th August. Llewelyn, although summoned to attend,

<sup>1</sup> As regards Llewelyn's siege, see "County Bags, Wales", Box 143 B, No. 27 (the contents of which are printed in *Arch. Camb.*, N.S., vol. i, p. 285) ; Patent Rolls, 55 H. III, m. 1 ; and *Shirley's Letters*, vol. ii, p. 343.



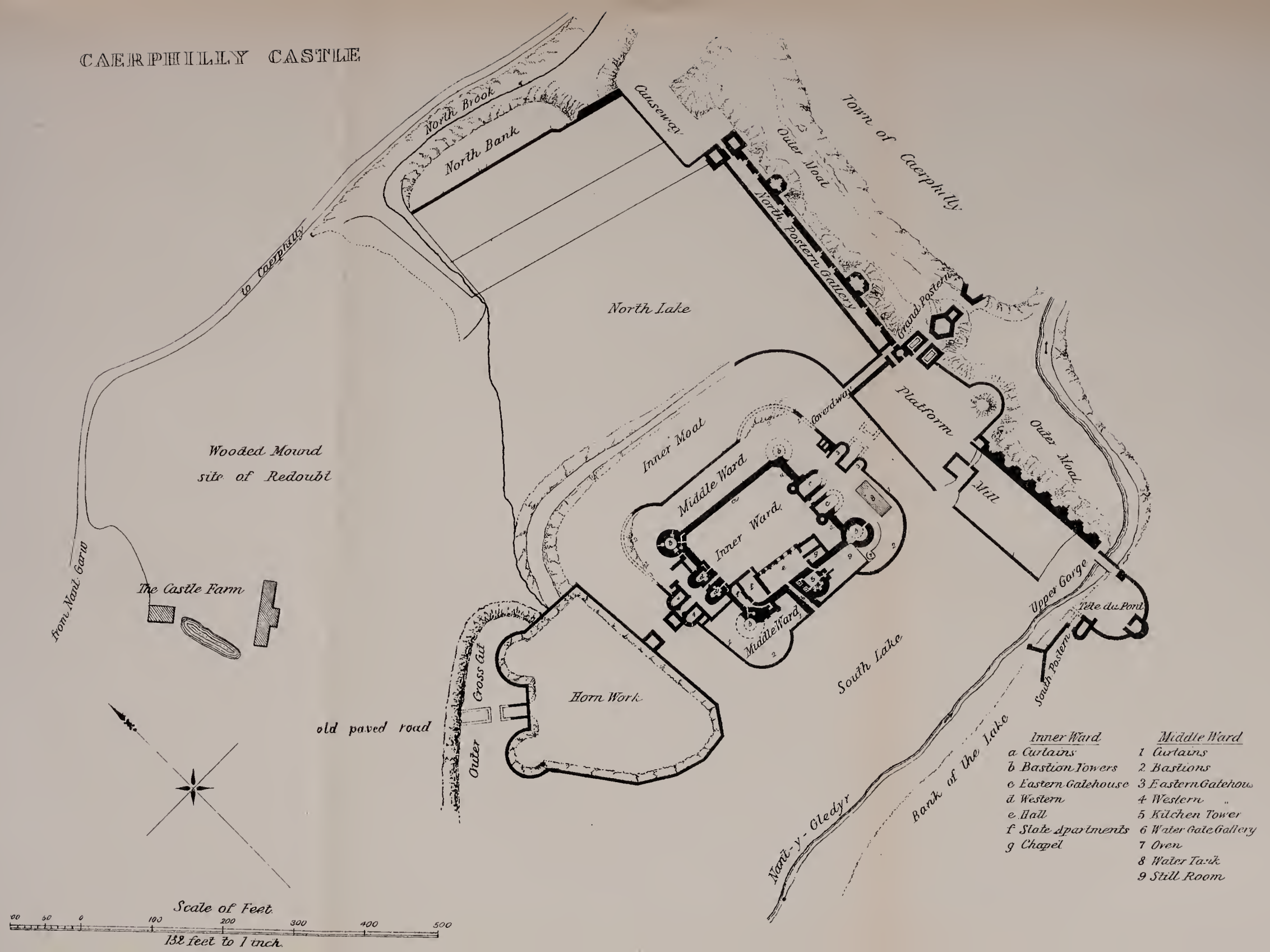
was not present at the coronation ; we may, therefore, assume, from Llewelyn's absence and open hostility soon afterwards, that no hearing took place, and that the Earl continued in possession, although the district of Senghenydd again became the scene of warfare, and so continued until the death of Llewelyn and the final conquest of Wales.

Any one who regards the ruins of the castle will recognise how improbable it is that Llewelyn could have passed through its several defences, and have taken it on the third day, or that the gate through which the Constable of Cardiff passed would have placed his followers on their entrance in possession of the castle. The redoubt on the north-west of the castle may have been the site of the castle which Llewelyn besieged ; and Earl Gilbert, under a sense of its insecurity and the probability of a fresh assault on the part of Llewelyn, may have built a new castle in the marsh, with every defence which the military science of the day suggested. If the castle stands on its original site, its fortifications must have been greatly increased on all sides after Llewelyn's siege.

Caerphilly is considered by Mr. Clark to be both the earliest and the most complete example of the Edwardian, or concentric, castle in the kingdom. It comprises within its fortifications a larger extent of land than any other fortress in Wales. Adopting the words of Mr. Clark, "The first characteristic of a concentric castle is the arrangement of its lines of defence, one within the other, two, or even three deep, with towers at the angles and along the walls, so placed that no part is left entirely to its own defences"; and again, "The parts of the lines of defence were so arranged that the garrison could sally from one part, and so harass the attack upon another ; moreover, each part, tower, or gatehouse, and sometimes each stage of a building, was so contrived that it could be held separately for a short time ; also, from the concentric arrangement of the lines, a breach of the outer wall did not involve the loss of the place."



# CAERPHILLY CASTLE









CAERPHILLY CASTLE.

A reference to the plan of the castle will at once show how well Caerphilly answered the conditions of such a fortress. Built on a gravelly eminence in the centre of the marsh, surrounded by moats, which could at any time be filled with water by damming up Nant y Gledwr and the water which flowed on the northern part of the swamp, the outer defence of the castle on the east was a wide moat, on the opposite side of which ran, for a length of 250 yards, a strong curtain wall, with towers at intervals on it, and postern gates at either end of the curtain. At its southern end were strong towers to protect the dam and sluice in the curtain, by which the waters of the lake were retained and regulated. Nearly in the centre of this curtain the eastern gatehouse, built on a large fortified platform, was approached by a drawbridge of two spans, each connected by a large pier in the outer moat. On the platform was a corn-mill for the use of the garrison. Passing across the platform, another drawbridge over an inner moat, about 45 feet wide, led to the gatehouse of the middle ward, defended by two towers, with half-round projections on either side of the gateway, and connected with a large gatehouse on the western front by curtain walls in the form of a parallelogram, rounded, or bowed outwards, at each of its angles. A somewhat narrow terrace occupied the space between the fortifications of the middle and inner wards. The inner ward formed a quadrangle, measuring 200 feet in length from east to west, and 160 feet in width, enclosed by curtain walls, capped at each angle by a round bastion tower, with two lofty gatehouses on the east and west fronts, each gateway having two half-round towers as its defence. The hall and domestic buildings were on the southern side of the inner ward, and communicated with a large tower and water-gate in the curtain of the middle ward. The western approach was further protected by a large hornwork, or barbican, of earth, scarped off to the level of the wall, by which it was surrounded, and communicating by a drawbridge

across a moat with the western gate. It also, by means of cross cuts, could be surrounded by water. This brief description, with the aid of the plan, may give a general notion of the nature and extent of the fortifications, which were probably carried out by Earl Gilbert during the reign of the first Edward.

On the marriage of Earl Gilbert in 1290 with King Edward's daughter, Joan, the Earl's Glamorganshire estates were regranted by the King to the Earl and his Countess jointly and their issue. Earl Gilbert died in 1295. The Extent, taken at Caerphilly on the 22nd Feb. 1297, before a jury composed of David the wheelwright (Qhuelwryghte), Robert Chambers (de Camera), Richard de Bromfel, John le Bakere, Ithel le Webbe, and Yeuan le Melleward, probably retainers connected with the castle, states that there was there a castle in good condition, and well fortified, with a fish-pond (*vivarium*) of the value of which the jury were ignorant; also 80 acres of arable land, worth yearly 13s. 4d.; 16 acres of pasture worth 4s.; 80 burnt burgage tenements, which before the war were wont to yield yearly 40s.; also two mills, which before the war were worth yearly 16 marcs, and were then worth nothing, because the country around was laid waste. The pleas and perquisites of court, worth formerly 40s., yielded nothing. They also found that Gilbert de Clare and Joan jointly held of the King in chief, and that Gilbert de Clare, their son, then of the age of four years, was their next heir.

The Inquisition post-mortem on the death of the Countess, taken at Caerphilly before the Escheator and a Welsh jury on the 9th June 1307, gives some further information as to the town. The water-mill is valued at £5 yearly, and the fulling-mill as worth nothing. In the town of Caerphilly were forty-two burgesses, who each held with his tenement an acre of land at the yearly rent of 1s.; other burgesses held 18½ burgage tenements, without land, at an aggregate yearly rent of 9s. 3d. There were also two burgesses



who held two burgage tenements, destroyed during the war, at a yearly rent of 8*d.* The burgesses were probably free from all services, except service in time of war and attendance at the lord's courts.

Gilbert, the succeeding Earl, had livery of his lands in 1307 (1 Edw. II), notwithstanding his minority. He was then and in after years engaged in the war with Scotland, and was killed while leading the vanguard of the King's army at the battle of Bannockburn, 24 June 1314. He left three sisters, his co-heiresses, the eldest of whom, Eleanor, became the wife of Hugh le Despenser the younger. The Inquisition taken on his death throws no light on the then state of the Castle; but we learn from it that the water-mill was then let for 100*s.*, and the fulling-mill again in working order and let for 50*s.* The custody of his castles and lands in Glamorganshire (including Caerphilly) was shortly afterwards committed to John de Everdon and Ingelram Berenger, as Constables during the King's pleasure.<sup>1</sup>

In the early part of 1316, while the castles and lands were in the King's hands, Llewelyn ap Rhys (better known as Llewelyn Bren), who had been deprived of a considerable post which he held under the late Earl, took advantage of the exactions of the King's ministers in those parts to stir up an insurrection of the Welsh for redress of their grievances. Invading the late Earl's possessions in Glamorganshire, he surprised and took away captive the Constable of Caerphilly while he was holding his court outside the Castle, and then attacked the Castle, where he "met with such a resistance as prevented his entrance, although he succeeded in burning all the outward walls."<sup>2</sup> This statement of the chronicler must be an exaggeration of what took place. Llewelyn Bren may have burnt all the wooden defences in his way, but he could not have done much damage by fire to the walls.

<sup>1</sup> Rot. Original., 8 Edward II.

<sup>2</sup> See *Arch. Camb.*, N.S., vol. ii, "On the Insurrection of Llewelyn Bren", and the monk of Malmesbury there cited.

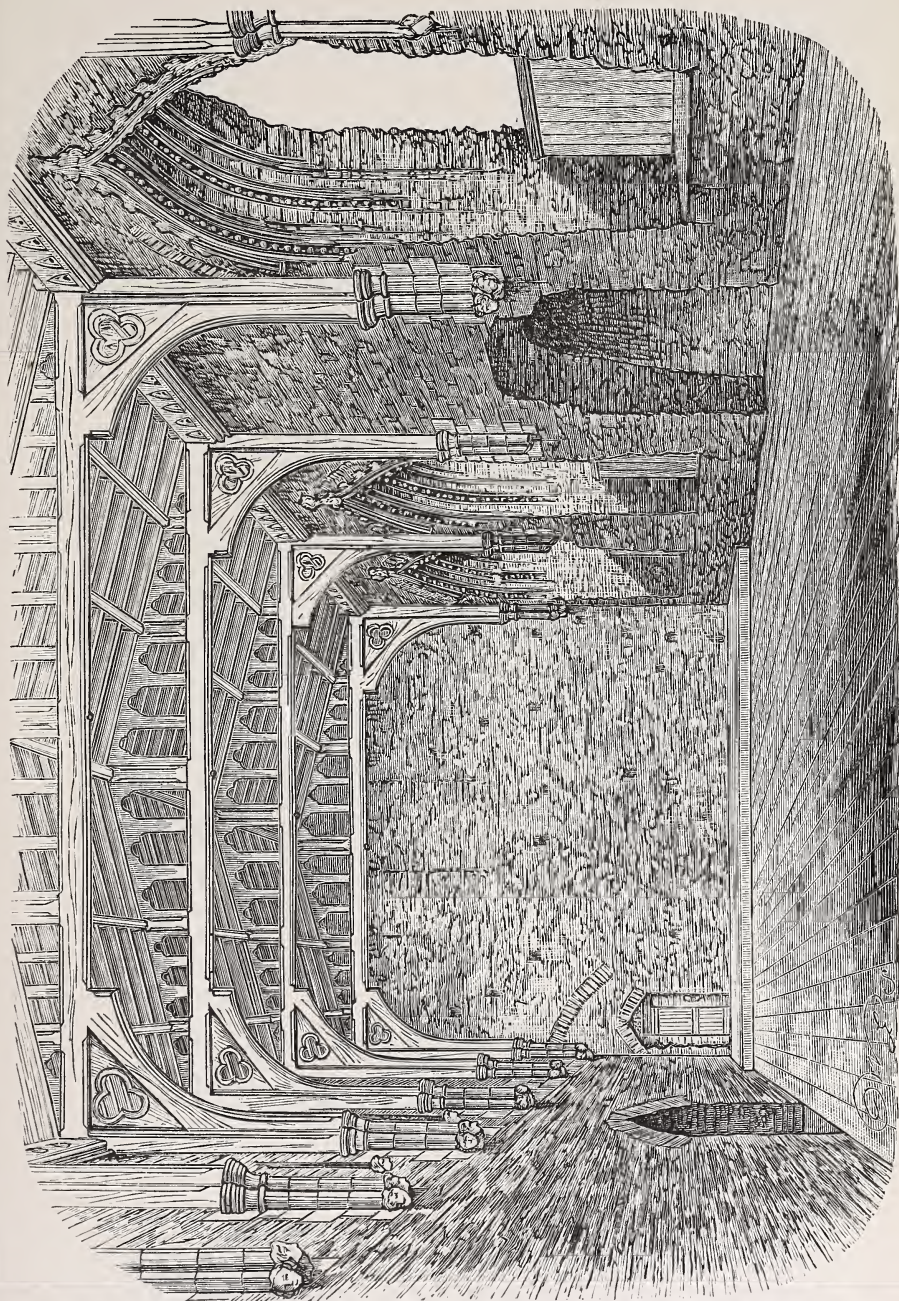


In 1318 Hugh le Despenser obtained a confirmation of all the royalties within the territories and lordships of Glamorgan and Morganwg which the late Earl enjoyed, as the share of his wife Eleanor in her inheritance. Taking advantage of the excessive favour shown to him, as Chamberlain of the Household, by the King, he enriched himself with insatiable avarice by encroaching on the lands of others, obtained numerous grants of forfeited lands and castles, and so provoked a rising of the Lords of the Marches, the temporary banishment of himself and his father, and in the end their disgrace and ruin.

To him we may attribute the almost palatial extension and alteration of the hall of Caerphilly Castle, which measures 73 ft. by 35 ft., and was about 30 ft. high. The hall was lighted by four lofty and well proportioned windows in the Decorated style, in the north wall, at the east end of which was a fine doorway, corresponding in style and form with the windows, and leading into the inner court. The roof was supported by fourteen short clustered pilasters resting upon corbels terminating in triple heads, beautifully executed in oolitic stone. The south and end walls were plastered; but the north wall, probably rebuilt, is cased with ashlar-work of oolitic stone. Empty grooves in the south wall, once filled with the upright posts of the hammer-beams in the earlier roof, and a joint of walling, still visible in the west wall, afford further evidence of the partial rebuilding and extension of the hall.<sup>1</sup> A reference to the wood engraving will render any further description of it unnecessary; but it may be well to note that the present wooden roof, supported by the pilasters, is a very recent work, erected for a social gathering.

The confederate nobles, in their attempt to redress their grievances against the younger Despenser in 1321,

<sup>1</sup> The practical eye of Mr. Stephen W. Williams noted these alterations, and he called my attention to them on the spot.



HALL OF CAERPHILLY CASTLE.





laid waste his Glamorganshire lands, and reduced and destroyed many of his castles. Caerphilly may have been taken, but it escaped any serious damage. In the Parliament of May 1323 the proceedings against the Despensers were reversed, their exile was repealed, and the elder Despenser was created Earl of Winchester. Their restoration to the royal favour, and the advantage which the younger Despenser took of the King's weakness of character, renewed their unpopularity. In March 1325 Queen Isabella crossed over to France on a visit to the King, her brother; but she soon expressed her determination not to return to England until the Despensers were dismissed by the King. In September following Prince Edward left for France, to do homage in his father's stead, and was detained there by the Queen in order to further her designs against the King. On the 24th of September 1326, the Queen and Prince Edward, with the Earl of Kent, Roger Mortimer, and other exiles, landed at Harwich, where she was well received by a large number of nobles and several bishops, and soon assembled a large army at her disposal.

On hearing of the Queen's approach, and that the commonalty of the kingdom as well as the city of London adhered to her cause, the King withdrew, on the 29th of September, from London, in company with the two Despensers, by way of Gloucester, to Chepstow, where, on the 16th of October, he appointed the Earl of Winchester the commander-in-chief of his forces in the West, and committed to him the defence of Bristol and its Castle. With a view to prevent the King's escape, the Queen rapidly followed, with her army, the King's movements. She reached Wallingford on the 15th of October, and proceeded to Gloucester, where she received a considerable accession to her forces, and sent forward the best of her troops to Bristol, which the Earl of Winchester was speedily forced to surrender. On receiving the news of its surrender, the Queen moved onward, and arrived at Bristol on the 26th of



October. On the following day the Earl of Winchester was condemned by popular clamour, without a trial, and executed.

Meanwhile the King, with the younger Despenser, had left Chepstow for Caerphilly, in the hope of getting his vassals in Pembrokeshire, Glamorganshire, Gower, and other parts of South Wales, to rise in his favour. While at Cardiff on the 27th, and at Caerphilly on the 29th and 30th of October, he issued commissions to Rhys ap Griffith and others for the purpose. Disappointed in his attempt to thus raise an army, he left Caerphilly, committing the custody of the Castle to John de Felton. Proceeding to Margam, where, on November 4, he issued a commission for the defence of the coast against his enemies, he embarked with Despenser in a vessel for the coast of Ireland. After beating about with a contrary wind, for a few days, in the Bristol Channel, he returned, landing privately at Swansea, and took refuge in Neath Abbey. From thence, on Nov. 10th, he sent the Abbot, his nephew, Edward de Bohun, and others, to treat with the Queen and Prince Edward, who had assumed the government of the kingdom.

Leaving Neath with Despenser and a few other followers, the King again arrived at Caerphilly. Despairing of any arrangement with the Queen, and anxious to escape, he appears to have again left the Castle after he had committed its custody to Roger de Chandos, a few years previously Sheriff of Herefordshire, and entrusted the care of all his gold and silver, arms, victuals, and other effects in the Castle to Thomas de London.<sup>1</sup>

The Queen, with her army, had arrived at Hereford, where she stayed a month. From thence she sent the Earl of Leicester, William la Zouche of Mortimer, and Rhys ap Howel, with others who were well acquainted with the country, to find out and seize the King in his retreat. This, by the aid of bribes, and with the aid

<sup>1</sup> *Abbrev. Rot. Original.*, vol. i, p. 382.

of the Welsh, they succeeded in accomplishing. The King was taken, on the 16th of November, near the Castle of Llantrissant, with Robert de Baldok and Simon de Redyng, and Despenser, in a neighbouring wood. They were all taken to Hereford, where, on the 24th of November, Despenser was arraigned without trial, and executed.<sup>1</sup>

A pardon was granted, on the 4th of January following, in the King's name, to all in the Castle of Caerphilly, except Hugh, the son of the younger Despenser.<sup>2</sup> He gallantly continued its defence in the King's name, and held it against his assailants until Easter, when he surrendered it on security given for the lives of himself and the garrison. William la Zouche had probably the conduct of the siege, as he received an allowance (1 Edward III) for thirty men at arms to besiege the Castle if it should not be rendered. His mother, Eleanor, was detained a prisoner, with her family, in the Tower of London, until February 1328, when she was liberated, and received into the King's favour. Shortly afterwards she married William la Zouche, who in the early part of 1329 laid siege to the Castle of Caerphilly, then in the King's hands.<sup>3</sup> Roger Mortimer, Earl of March, the King's Justiciary for Wales, was directed to raise the siege, and bring William la Zouche and Eleanor into the King's presence. Whatever difficulties there may have been, all was satisfactorily adjusted, and in 1330 the King restored to them and the heirs of his cousin, Eleanor, the land of Glamorgan and Morganwg. Hugh, her son, received in 1333 the King's pardon for the defence of the Castle,<sup>4</sup> and on his mother's death, in 1337, had livery of her lands in Glamorganshire and elsewhere.

Little more remains to be told of what happened to

<sup>1</sup> For the King's flight, see Patent Rolls, 20 Edward II; Adami Murimuth., *Chronicon*, p. 46; and Carte's *History*.

<sup>2</sup> Patent Rolls, 20 Edward II, m. 3.

<sup>3</sup> Rymer's *Fœdera*, vol. iv, p. 374

<sup>4</sup> Patent Rolls, 6 Edward III, m. 26.

the Castle of Caerphilly. It appears to have been in a defensible position at the time of Owen Glyndwr's rising, for the defence of the Castles of Caerphilly and Ewyas Lacy was committed by the King to Constance Lady Despenser on the 8th of September 1403. Before the middle of the same century it ceased to be a fortified residence, and had fallen to the condition of a prison. When Leland visited it, in the reign of Henry VIII, it was used for the same purpose, and had fallen into a ruinous state. Wind and weather since have done much to increase its ruin ; and the hand of man, in the endeavour to destroy with gunpowder several of the bastions of the middle ward and towers, and in the removal of the ornamental stonework of the exterior of the hall, has done more ; but the bare walls still stand to attest its past grandeur and the scientific skill of its builder.

R. W. B.

---

THE  
PORTIONARY CHURCHES OF MEDIÆVAL  
NORTH WALES;

THEIR TRIBAL RELATIONS, AND THE SINECURISM  
CONNECTED THEREWITH.

IN the year 1291 was made, as is very well known, a valuation of all the ecclesiastical benefices of England and Wales. The record of this valuation, commonly called *The Taxatio of Pope Nicholas*, is full of interesting information concerning the time to which it relates.

We gather from *The Taxatio* that, at the date of it, while in the two northern dioceses of Wales, to each parish there belonged, for the most part, but a single priest, there was in almost every deanery at least one parish (generally more than one), the revenues of which were divided into "portions",—the shares of an equal number of priests to the same parish belonging.

In the case of several of the parishes noticed in *The Taxatio*, some of the priests were really curates in charge of chapels dependent upon the parish church (see p. 195); but cases of this kind are only here mentioned to be excluded for the present from consideration. It is the case of those parishes in which two or more priests were connected with the parish church itself, whether the church had chapels dependent on it or not, that we have in the first place to consider.

The shares of the parochial revenues which were enjoyed by the several priests connected with the parish church, are called, as we have seen in *The Taxatio* and elsewhere, "portiones" or "portions", a name which will henceforth suffice for designating them. The priests themselves, to whom these "-portions" were severally assigned, may then be called "comportioners", and the churches in connection with which this arrangement subsisted "portionary churches".



The portionary churches of mediæval North Wales, which we have now to study, ought properly to be arranged, it soon becomes evident, in two distinct groups. To the first group belonged those churches in the case of which all the comportioners were *resident*, actually serving the church with which they were connected, and forming within it a sort of college or society of canons or prebendaries. These we will call "collegiate portionary churches". We shall hereafter see that while some of these belonged to the class of collegiate churches common in England, others were of a type peculiar to this part of Wales.

The second group of portionary churches will then include all those churches in the case of which the comportioners were *non-resident*, their place being supplied by a single priest called "the vicar", who had undivided charge of the parish, and to whom was, therefore, surrendered a portion, but seldom so much as a half, of the parochial revenues. The tithes were thus divided into vicarial and rectorial, and the rectorial tithes into two or more "portions", enjoyed severally by an equal number of sinecurists.<sup>1</sup> We will call, therefore, the churches in connection with which this arrangement subsisted, "churches of the portionary sinecures". Most of the portionary churches of the dioceses of St. Asaph and Bangor belonged formerly to this group.

Postponing, for the present, the consideration of the distinction between these two classes of portionary churches, let us fix our attention upon the phenomenon in respect of which they agree, the division of their tithes into distinct "portions". What was the origin of these portions? And to what did they correspond?

We will study this problem first of all in connection with a church concerning which we happen to know a

<sup>1</sup> I have assumed above that the sinecure comportioners were all priests; and I believe not merely that all of them were originally in orders, but also that in 1291 most of them were still so; but it is not impossible that by the thirteenth century some of the sinecure "portions" may have been in the possession of laymen.

great deal, the collegiate church of Caergybi, or Holyhead, in Anglesey. This church was formerly served by a college of twelve canons or prebendaries. Now there are extant two lists, compiled apparently about the middle of the fourteenth century, in which are given not merely the names of the priests occupying the several canonries within the church of Caergybi, but also the names of those in whom the patronage of the said canonries rested. The patronage of each canonry was in the hands, we note, not of a single person, but of a group of persons, the descendants of a common forefather. But it is necessary to take cognizance of the details of this curious arrangement, and I therefore give below<sup>1</sup> a summary of one of the two lists

<sup>1</sup> 1 and 2. The canonries held by Llewelyn ap Rhys ap Iorwerth and Robert Appleby were in the patronage of Ieuan ap Madoc ap Ithel and six others, all of whom were of the progeny of Cadwgan ap Llywarch.

3 and 4. The canonries held by Master Hugh Trygarn and John ap Grono ap William were in the patronage of Mallt ferch Gruffydd ap Eden and five others, all of whom were of the progeny of Madoc ap Llywarch.

5 and 6. The canonries held by Adam Bryan and Thomas Marchant were in the patronage of the sons of Cyfnerth ap Meredydd and seven other persons, all of whom were of the progeny of Iorwerth ap Llywarch.

7. The canonry held by [Walter] Swaffham was in the patronage of the sons of Dafydd ap Meurig, of the heirs of Madoc ap Cyfnerth Goch, of the heirs of Dafydd ap Cyfnerth Goch, of the heirs of Adda Goch, and of four persons besides, all of whom were of the progeny of Bledrws ap Hwfa.

8. The canonry held by Master John Cayer was in the patronage of Iorwerth ap Einion ap Madoc Goch and twelve others, all of whom were of the progeny of Cyfnerth ap Hwfa.

9. The canonry held by ... Byggyng was in the patronage of Sir John Kighley, Knight, of William ap Gruffydd, and of ten others, all of whom were of the progeny of Ieuan ap Hwfa.

10. The canonry held by ..... Sorsby was in the patronage of Llywelyn ap Hwlcyn ap Hywel and fourteen others, all of whom were of the progeny of Iorwerth ap Hwfa.

11. The canonry held by Hywel ap Llywelyn ap Ieuan ap Tudor was in the patronage of William ap Ithel Fychan and sixteen others, all of whom were of the progeny of Grono ap Iorwerth.

12. The canonry held by Thomas Toon was in the patronage of the representatives of the two progenies last named.

named. Now it is quite clear, from the form in which the statements made in the list is given, that the patrons of the several canonries in Caergybi Church were the existing representatives of certain "cenedloedd" or "kins",<sup>1</sup> who occupied a corresponding number of "gwelyau", or tracts of tribal land, within the parish of the same. The proof, however, of this statement will not, perhaps, be properly appreciated by all unless the terms used in it be exactly explained. This, therefore, will now be done.

A "gwely" was the land occupied by a "cenedl" or group of persons springing from the "gwely" or bed of a common ancestor. It was at first the land of this same ancestor, and after his death was tied up or entailed for three generations; being, however, shared equally meanwhile, in the first generation among the sons, in the second generation among the grandsons, and in the third generation among the great-grandsons of the original proprietor. But throughout all these successive partitions the "gwely" still held together, and was regarded as a unit, and it still bore the name of the first owner of it. Thus "Gwely Ithel ap Madoc" was the name of the land which belonged at first to Ithel ap Madoc, and which was still held by his progeny; that is to say, by such of his sons, grandsons, or great-grandsons, as survived. I think it can be proved that even after the third partition the "gwely" still, for certain purposes, held together; but it is evident that after that event the existing representatives of the original proprietor might themselves become stock-fathers of new kins, and a new group of "gwelyau" be formed, or a wholly new "tref"<sup>2</sup> laid out.

<sup>1</sup> "Cenedl" is the word always used in the Welsh laws for such a kin as is above described. This word has now a wider significance.

<sup>2</sup> A "gafael" was a theoretical landed holding, the fourth part of a normal "tref" or township, assumed for the purposes of revenue to contain sixty-four "erws" of land, and chargeable with fifteen pence a year "twnc", or tax, to the lord of the commote. When, therefore, a "gwely", in being assessed for "twnc", was treated as

We are now able to appreciate the significance of the statement made in the list, that the twelve canonries of Caergybi Church were in the gift of eight distinct "progenies". These progenies were as follow: the progeny of Cadwgan ap Llywarch, the progeny of Madoc ap Llywarch, the progeny of Iorwerth ap Llywarch, the progeny of Bledrws ap Hwfa, the progeny of Cyfnerth ap Hwfa, the progeny of Ieuan ap Hwfa, the progeny of Iorwerth ap Hwfa, the progeny of Grono ap Iorwerth.

If, now, we have interpreted the statement of the list correctly, there must formerly have been within the district served by the church of Caergybi an equal number of "gwelyau", or "gafaels",<sup>1</sup> called by the names of the stock-fathers of the above progenies. These "gwelyau" or "gafaels" would bear the following names: Gwely Cadwgan ap Llywarch, Gwely Madoc ap Llywarch, Gwely Iorwerth ap Llywarch, Gwely Bledrws ap Hwfa, Gwely Cyfnerth ap Hwfa, Gwely Ieuan ap Hwfa, Gwely Iorwerth ap Hwfa, Gwely Grono ap Iorwerth.

Now in the year 1353, near to the date of the compilation of the lists under discussion, a minute survey was actually made of the county of Anglesey, and we turn eagerly to the record of this survey to ascertain whether any of the "gwelyau" bearing these names in the neighbourhood of Caergybi are mentioned in it. Glancing through that portion of the survey which relates to the commote of Talybolion, in which commote Caergybi is situated, we find "Caerkeby" (that is Caergybi or Holyhead) returned with "Bodewygan" as a hamlet of the township of "Treflowar", or Tref Lly-

a "gafael", it was often called by that name. Thus the tract of tribal land inhabited by the progeny of Ithel ap Madoc (see above) might, under the conditions named, be called "*Gafael*" Ithel ap Madoc instead of "*Gwely*" Ithel ap Madoc. In my *History of Ancient Tenures of Land in the Marches of North Wales* I have dealt somewhat minutely with the "gafael" and its contents, as well as generally with the land system of ancient Wales.

<sup>1</sup> See note 2, p. 178.



warch; and within the limits of this township with its two hamlets, of which Caergybi was one, three of the "gwelyau" above indicated are actually described, Gwely Cadwgan ap Llywarch, Gwely Madoc ap Llywarch, and Gwely Iorwerth ap Llywarch. It is further said that in the first named "gwely" were two bovates of land, then escheat to the lord, and unoccupied, but formerly the land of Madoc ap Llewelyn; and that this Madoc had a share in the election of two prebendaries in Caergybi,—an election which had at first belonged to Cadwgan ap Llywarch. We note also that among the coheirs to whom Gwely Cadwgan ap Llywarch belonged was a man called Tudor ap Hywel ap Tudor. Now the name of Tudor ap Hywel also appears in "the list" among the names of those of the progeny of Cadwgan ap Llywarch who possessed the patronage of two of the Caergybi canonries. We may thus be quite certain that we have identified three out of the eight "gwelyau" to which the patronage of the Caergybi canonries pertained.

Now let us turn our attention to the five "gwelyau" that remain to be identified. None of these other five "gwelyau" can be traced in the township or even in the commote which contained the "gwelyau" named after the sons of Llywarch. Let us, therefore, examine that portion of the survey which relates to the commote adjoining, the commote of Llifon,—a commote into which, as we know, the ancient *parish* of Caergybi extended. Here we come upon a description of the township of "Comissok" (Conissiog?), with a group of hamlets, among the names of which we recognise those of Bodedeyrn, Llechlched, Deubwll (preserved in Llanfair yn Neubwll), and Llechgynfarwy,<sup>1</sup> parishes in that part of the mainland of Anglesey which lies nearest to the Island of Holyhead.

Belonging to this township, with its group of ham-

<sup>1</sup> I desire to acknowledge the help rendered me in identifying these place-names by Mr. Thomas Prichard of Llanerchymedd.

lets, we find enumerated four other of the “gwelyau” we are in search of, namely Gwely Bledrws ap Hwfa, Gwely Cyfnerth ap Hwfa, Gwely Ieuan ap Hwfa, and Gwely Iorwerth ap Hwfa; and again, among the names of the occupiers of these “gwelyau”, we note several whose names appear again in the list of patrons of the Caergybi canonries.

We have thus identified seven out of the eight “gwelyau” with which the patronage of those canonries was connected. The eighth “gwely”, that of Grono ap Iorwerth, cannot be identified, though we may conclude, from what will be advanced in the next paragraph, that it lay in the same township wherein were situate the “gwelyau” of the several sons of Hwfa.

Let us now recur to the eight progenies owning the eight “gwelyau” just described. If we take note of these progenies as they are enumerated on p. 179, we shall observe that the progenitors of the first three of them were brothers, and the sons of one Llywarch. This Llywarch was, we learn from other sources, Llywarch ap Bran ap Dyfnwal, who lived in the twelfth century, and was lord of the commote of Menai.<sup>1</sup> He was owner also of the “tref” or township whereof Caergybi was a hamlet; a township which for that reason was called “Tref Llywarch”; but he is best known as being progenitor of one of the fifteen noble tribes of North Wales,—a tribe (“llwyth”) of which the three progenies or kins (“cenedloedd”) named after his sons were the first divisions. The progenitors of the four kins or progenies next named were, in like manner, brothers, and the sons (as we elsewhere learn) of Hwfa ap Cynddelw of Presaddfed, lord of the commote of Llifon. Hwfa lived in the twelfth century, and was progenitor of another of the fifteen noble tribes of North Wales. Since the progeny of Grono ap Iorwerth was associated with the progeny of Iorwerth ap

<sup>1</sup> In the township of Porthamel, in the commote of Menai, there were also “gwelyau” named after the three sons of Llywarch ap Bran.

Hwfa in the patronage of one of the Caergybi canonries, we may be nearly sure that Grono ap Iorwerth, the stock-father of this progeny, was one of the sons of Iorwerth ap Hwfa. The one progeny was therefore, we infer, an offshoot from the other.

Thus all the patrons of the twelve canonries of Caergybi Church are represented in the last resort by Llywarch ap Bran and Hwfa ap Cynddelw.

Now there is a tradition that Llywarch ap Bran was a great benefactor to Holyhead College. There is, in any case, a shield bearing the arms which have been *attributed* to Llywarch, still to be seen on the south side of the church; and this latter stands, we know, within a township of which he was the owner. Hwfa ap Cynddelw is, in like manner, traditionally connected with the establishment of the College of Holyhead. Dr. John Jones, of Galltfaenan, the antiquary, communicated to the Rev. Prebendary Tanner, before the year 1744, the tradition that this Hwfa was the actual founder of the College. It is certain that Llywarch ap Bran and Hwfa ap Cynddelw were the owners of the greater part of the lands from which the tithes due to Caergybi Church were derived; and I think we may conclude, from what has been said, that they were also the joint rebuilders of that church, and founders of the *later* collegiate body connected with it. This latter appears to have been constituted so as to consist of a "Præpositus", or Provost (so called in the *Valor Ecclesiasticus* of Henry VIII, but called "Rector" on the capitular seal, and "Penclas" in the current Welsh of the time), and twelve canons; the parochial revenues being equally divided (see page 193) between the Provost on the one hand, and the body of canons on the other, the stipends (described in the *Taxatio* as "portions") of the curates of the dependent chapels of Bodedeyrn, Bodwrog, and Llandrygarn<sup>1</sup> having been previously deducted.

<sup>1</sup> See note 1, p. 184.

In whose hands the patronage of the provostship ("præpositura"), so constituted, rested, is not evident; perhaps in those of the Prince of Gwynedd,<sup>1</sup> whence it may have fallen to the King of England. But the patronage of the canonries was equally shared between Llywarch and Hwfa; so that, assuming there to have been twelve canonries from the beginning, each of the founders had the disposal of six. The patronage of these canonries would then be subsequently distributed among the kins or tribes springing severally from Llywarch and Hwfa, according to the custom of gavelkind, whereby all the property of the deceased was equally shared among his sons,—a custom which in Wales ruled all things.<sup>2</sup>

What, then, have we actually ascertained? This, namely, that all the canonries in Caergybi Church were connected by patronage, and perhaps in other ways, with certain "gwelyau" within the parish, these "gwelyau" being occupied by an equal number of "cenedloedd", or groups of kinsfolk, who were all derived from the two lords of land who in the twelfth century rebuilt the church, or founded the college belonging to it. That these canons were in a real, though limited, sense *tribal priests* we may even venture to say.

<sup>1</sup> Among the possessions in Caernarvonshire, belonging of old to the church of Caergybi, was a weir called "Cored Faelgwn" (*Maelgwn's Weir*), wherefrom we conclude that Maelgwn, King of Gwynedd, was one of the earlier benefactors of Caergybi. Maelgwn's successors may, from this fact, have acquired rights of patronage within the church.

<sup>2</sup> The operation of the custom of gavelkind extended even to the pew which a man occupied in the parish church; thus in an ancient but undated list of holders of seats in Mold Church, in the possession of Mr. Davies-Cooke of Gwysannau, occur such entries as the following: "David ap Jon Blethin and Griffith ap Jon Blethin have likewise used one seat jointlie, after the tenure of there said landes, houlden after gavelkinde. Blethin ap Gwin and Res ap Gwin so hould there landes after the custome of gavelkinde, and so there seat in the said church jointlye. Res ap Hoell ap Madoc and Lewis ap Hoell ap Madoc do likewise hould there landes after the like tenure, and so there seat jointlye in the said church." (*Arch. Camb.*, 1878, p. 143.)



The church of Caergybi, or Holyhead, is the only *decisive* example that can be quoted of the arrangement whereby the "portions", or some of them,<sup>1</sup> belonging to a church, were connected with the several kins of free tribesmen within the district served by the same; but it is exceedingly likely that this arrangement will hereafter be found to have existed in connection with other portionary churches.<sup>2</sup> Giraldus Cambrensis says,<sup>3</sup> in fact, without any qualification, that the Welsh churches of his time had almost as many parsons and comportioners ("personæ et participes") as there were kins of chief men, that is, tribes of "uchelwŷr" (*cenedloedd uchelwyr*) in the parish ("capitalium virorum in

<sup>1</sup> Three of the "portions" belonging in mediæval times to Caergybi Church were the stipends respectively of the priests of the three chapels (see p. 182) which were formerly dependent upon that church. These "portions" were, so far as can be ascertained, in no way connected with any sort of tribal arrangements, and will, in fact, hereafter be adduced, with other evidence, to sustain the conclusion that the greater number of the "portions" belonging to the churches of ancient North Wales were also themselves non-tribal *in their origin*, however some of them may have subsequently come to be involved in the tribal organisations of the districts served by those churches.

<sup>2</sup> A rather curious fact may, for example, here be recorded. The vicar of Pentrefoelas receives out of the tithes of his parish no more than a fixed sum of £5 a year. Now, not to go into all the details, this sum is known to have originally represented a third part of the tithes and obventions of the progeny of Marchweithian and Gwyn, occupying in the commote of Hiraethog a definite tract of land (doubtless a "gwely" or group of "gwelyau") which is now included in the parish of Pentrefoelas. The tithes of this tract of land belonged to one of the canons of St. Asaph, and a third part of them was surrendered to the brethren of St. John of Jerusalem on the condition of their ministering within the church of Dolgynwal (now Ysppyty Ifan) the divine offices and sacraments to the men of the said progeny dwelling in Hiraethog. Now without reading into it a meaning which it does not fairly bear, this arrangement strikes me as being, in some measure, a concession to the principle that when a group of "gwelyau" was in the possession of a single tribe, a special provision in respect of the ministration of the divine offices to that tribe was desirable.

<sup>3</sup> In his *Topography of Wales* (book ii, ch. 6), written about the end of the twelfth century.

parochiâ genera"). Giraldus goes on to say that these comportioners "obtain the churches not by appointment but by succession, sons following fathers, possessing thus and defiling, by hereditary right, the sanctuary of God. And if perchance the prelate should presume to appoint or institute any other person, the *kin* ('genus') would, I doubt not, revenge the injury either upon the institutor or upon him that was instituted." Giraldus thus completely confirms the theory as to the tribal character of the priests of some of the ancient portionary churches, or of some of the priests of those churches, which has above, on other grounds, been announced; and it seems rather remarkable that the real significance of the passage which has just been quoted has never before been pointed out.

Giraldus tells us also, in the passage quoted, that the parochial "portions", or such of them as were tribal, were subject to the law of heredity, "sons following fathers, possessing thus and defiling, by hereditary right (*hereditate*), the sanctuary of God"; and herein he suggests to us an explanation of the multiplication of those portions. For the ancient Welsh were unacquainted with any law of heredity which deprived one son for the advantage of another. All the sons *that were equally qualified* had an equal share in the inheritance. If, therefore, a comportioner died leaving three sons that were priests,<sup>1</sup> there is nothing to show that these three sons might not succeed him in his office, the "portion" that he enjoyed becoming divided into three portions, the value of each being now reduced to a third of the whole of the original "portion". But whether the "portions" were ever actually multiplied in this way, the records are too scanty to enable us to say.

To sum up. We may regard it as proved that there was, in some cases, a connection between certain of the "portions" into which the parochial revenues were

<sup>1</sup> It must not be forgotten that the celibacy of priests was an obligation very imperfectly recognised in ancient Wales.

divided, and the kins or tribes of “uchelwŷr” resident within the parish ; but it is not clear whether this connection was of such a kind as to warrant us in saying that a kin was sometimes permitted to appropriate the tithes and offerings due from it to the maintenance of a priest (or priests), who should perform within the parish church the religious services required by its members, and act there as its tribal priest. We know, however, one case in which the several “portions” were in the *patronage* of the kins to which they corresponded ; and we gather from Giraldus that the comportioners were generally members of the kins to which the patronage belonged. It seems *possible*, moreover, that the “portions” tended to multiply as the priests multiplied that were descended from the original comportioners.

We have been able to show how, in the case of Caergybi, the connection between the collegiate “portions” and the kins resident within the parish came about ; and we can easily understand how in other cases, when a proprietor, owning nearly all the land in a parish, and paying nearly all the tithes there, rebuilt and endowed the church, the patronage of the “portions” *already belonging to it* should be distributed, according to the law of gavelkind, among his sons, and might thus become tribal. We can also understand how, when, say three kins within a definite district jointly built and endowed a church, the revenues of the district or parish thus formed might, *from the beginning*, be divided into three parts, the portions of an equal number of priests in the patronage of the three resident kins. But we know that the portions belonging to the cathedral churches of St. Asaph and Bangor, which form a group by themselves, were non-tribal in their origin. We know also that the “portions” belonging to the collegiate church of Clynnog Fawr were non-tribal in their origin. We know that even the “portions” belonging to the church of Caergybi itself, *in the first stage of its history*, were non-tribal ; and we have good reason for

believing that the "portions" belonging to a group which comprises nearly all the other great historic portionary churches of North Wales, and of which Llanrhaiadr yn Mochnant may be taken as the type, were non-tribal in origin.

It is necessary, therefore, that we should now explain how the "portions" belonging to the three classes of non-tribal portionary churches just indicated appear to have arisen. We shall then be able to learn what room there was in the ecclesiastical arrangements of North Wales for *tribal* churches, and to form an idea as to whether it was possible for some of the portions of the *non-tribal* churches to become in later times tribally connected.

I may as well say at once, that to all the ancient non-tribal portionary churches, the explanation given in Archdeacon Thomas' *History of the Diocese of St. Asaph* on the whole applies. *They were all mother churches*; churches, that is, to which many of the neighbouring churches owed their first foundation, or upon which they were still, as chapels, dependent. If we wished to give them a name which should express this feature of them, and which should at the same time suggest the part they played in the early ecclesiastical history of North Wales, we might call them "missionary churches". This is, indeed, a very good name to give to the whole group, and one by which we shall often henceforth designate them.

The first group of non-tribal portionary churches includes the two cathedrals of St. Asaph and Bangor. Inasmuch as the cathedral church of Llanelwyr (known to the English as St. Asaph) is, in some respects, typical of all these non-tribal portionary churches, and since our knowledge of its history is much more exact than our knowledge of the history of the rest, it may be fitting to give first of all a brief account of the development of the capitular body belonging to it.

The religious brotherhood out of which the Chapter of St. Asaph has since developed, was founded by a



North British saint known to the Welsh as Cyndeyrn, to the Scots as Mungo, and to the English as Kentigern.<sup>1</sup> Cyndeyrn was succeeded, as Abbot of the community, by one of his disciples, Asa, whom the English call Asaph. The members of this community, who because they lived according to a recognised canon or rule came to be called "Canonici" or "Canons", dwelt in separate huts or cells within the "llan" or enclosure which contained their church. Not merely did they maintain the services of this church, but they formed what Archdeacon Thomas has aptly called "a missionary colony". Certain of them, being priests, were used to pay regular visits to various spots in the neighbourhood for the purpose of evangelising the people. At these spots chapels would in time be erected. When such chapels were built by the lords of commotes, or by the heads or representatives of tribes, who at the same time made provision for their proper maintenance, they would, we may suspect, be treated as parish churches, the patronage of which would belong to those who endowed or erected them. I believe, in fact, that most of what I may call "the tribal churches" were originally chapels that arose in this way. Districts or parishes (*παροικιαί*, *neighbourhoods*) would be assigned to such churches, which would then enjoy all the tithes accruing within the same. Chapelries that were very remote from the mother church might also be erected into independent parishes, even when no special provision for the continuance of the services thereof had been made by those upon the spot; a permanent charge upon the revenues of such parishes, as well as the patronage of their livings, being, however, reserved to the mother church.

But generally, when the cost of erecting a "mission-

<sup>1</sup> It may be well to say that Kentigern, the name by which Cyndeyrn is known to the English, is derived from "Kentigernus", which is but a Latinisation of his Welsh name; and that "Mungo", the name by which he is known in Scotland, is itself also a Welsh appellation,—"*Mwyngu*", mild and beloved.

chapel", and the charge of maintaining its services, had, before the regular and yearly payment of tithes became general, been borne by the religious community connected with the mother church, such a chapel was treated merely as a chapel of ease, and the inhabitants of the townships served by it as parishioners of the mother church.

It is not certain whether, in the case of Llanelwy, each of the chapelries was served *at first* by all the canons of the college, each taking his turn in supplying them, or by a single member of that college. In either case the canons in charge lived at Llanelwy, and not within their chapelries. When, subsequently, resident vicars, called at first "capellani", or "chaplains", were appointed to the several chapels, a portion (by custom a third) of the tithes due there were surrendered to them; but the remaining two-thirds, or rectorial portion of the tithes were still paid to the church of Llanelwy, and formed, with the issues of the lands in the possession of the college,<sup>1</sup> the fund out of which the canons were maintained, and the general charges of the church and establishment defrayed.

When the abbot, however, had developed into a bishop exercising jurisdiction throughout the whole kingdom of Powys, and the brethren had become a cathedral chapter, the demands upon the collegiate revenues, due to these changed conditions, appear to have led to an arrangement whereby half the canons

<sup>1</sup> The greater part of these lands belonged probably to the community from the earliest times; from the times, that is, of Cyndeyrn and Asa. These earliest possessions consisted, *for the most part*, of three distinct groups of townships and "maenols", which formed afterwards the three *manors* of Llanelwy, Llangernyw, and Gallt Melyd. Within these and their appurtenances the abbot (bishop) ruled like a temporal lord, holding his courts and levying his rents, dues, and services, and having, like the lord of a commote, his three chief officers ("ballivi")—his forester, his raglot, and his "segenfab", if this last be the true name for the officer who corresponded to the secular "cais", "pencais", or receiver. For an account of these officers, see my *History of Ancient Tenures of Land in the Marches of North Wales*, pp. 104-107.

(those afterwards called "cursal") were relieved from the obligation of residence at Llanelwy, and allowed to accept benefices (the new vicarages, for example,) elsewhere, receiving at the same time a diminished share of the collegiate funds. A larger income was thus obtained for the remaining members of the college, for the precentor, the sacristan, the chancellor, the treasurer, and two others (*four* others if we include the dean and archdeacon), and their continued residence for the present assured.

This larger income was secured to the six (or eight) canons by assigning to them as stipends the rectorial tithes of one or more of the dependent chapels, or of a portion of them. Such stipends were called, in the ecclesiastical Latin of the time, "prebendæ". The canons resident, therefore, so provided for, came to be called "prebendaries", and were the predecessors of those members of the Chapter of St. Asaph that were afterwards specifically known by that name.

This is the state of things we find established when, in 1291, the *Taxatio* of Pope Nicholas was made. The church of Llanelwy may, therefore, be regarded as possessing at that time eighteen "portions";<sup>1</sup> some representing the tithes of certain specific chapelries or townships, and others consisting of shares in the remaining revenues of the Chapter. But these "portions" were in no way connected with tribal arrangements such as we know to have existed in connection with the church of Holyhead<sup>2</sup> and with other churches.<sup>3</sup>

Clynnog Fawr, founded by St. Beuno, is a type of

<sup>1</sup> The "portions" of the dean and archdeacon, and of the four vicars choral, are here reckoned, but not those of the bishop, and the vicar of Gwyddelwern.

<sup>2</sup> It is curious, nevertheless, that the "portion" of the prebendary of Llanefydd included a sum payable out of a group of "gwelyau" situate within the parish of Pentrefoelas, which were wholly in the possession of members of the tribe of Marchweithian and Gwyn. (See note 2, p. 184.)

<sup>3</sup> An account of other arrangements connected with the cathedral church of St. Asaph will be given in a later note (see note, p. 199).

the *second class* of non-tribal portionary churches. Originally, like Llanelwy and the two Bangors, the seat of a religious brotherhood, and enjoying, like Llanelwy, the issues of the township or group of townships in which it stood, as well as those of townships far removed from it, Clynnog was desolated by war not many years after its foundation, and was thereafter reduced to the condition of an ordinary collegiate church. By this title we find it described in the time of King Edward (? IV), and again, and finally, at the time of the Dissolution; at both which times a "præpositus" (that is, a provost or rector) presided over it. *The Taxatio of Pope Nicholas* mentions five "portions" in connection with it, namely,—“The portion of Master Anian Goch in the church of Clynnog Fawr,  $9\frac{1}{2}$  marks;<sup>1</sup> the portion of William Fychan and obventions, 7 marks; the portion of Matthew, the chaplain, in the same,  $7\frac{1}{2}$  marks; the portion of John, the chaplain, in the same, 7 marks; the portion of David, the chaplain, in the same, 7 marks.” Now, since the last three of these five are the “portions” of chaplains (“capellani”), we might surmise that Clynnog Fawr had three chapelries dependent upon it, and on looking into the supplement to the *Valor Ecclesiasticus* of Henry VIII we find that there were, in fact, three such dependent chapelries:—the joint chapelry of Llanwnda and Llanfaglan, the joint chapelry of Llangeinwen and Llangaffo<sup>2</sup> in Anglesey, and the chapelry of Llangelynin in Merionethshire. There were, therefore, in 1291 only two comportioners directly connected with the collegiate church itself, of whom one was the provost;<sup>3</sup> for it is impossible to suppose

<sup>1</sup> A mark is worth two thirds of a pound, or 13s. 4d.

<sup>2</sup> Llangaffo was really dependent upon Llangeinwen, as Llangeinwen was dependent upon Clynnog.

<sup>3</sup> We read, at the time of the Dissolution, not merely of the provost of Clynnog, and of the vicar of the same, but also of a priest there, serving the chantry of St. Giles. It is possible some of the “portions” of other churches may have been the stipends of chantry-priests.



that the three comportioners that were chaplains could, *if they really served their cures*, often be present at Clynnog to take part in the services of the church there. Llanwnda, the nearest of the chapels, was about ten miles distant; Llangelynin, beyond Barmouth, could hardly be less than fifty miles distant; while Llangeinwen, far away in the Isle of Anglesey, was only approachable by sea. If the three comportioners were really resident at Clynnog, they must have been called "chaplains" because the tithes of the three chapelries were appropriated as "prebends" to their support, the chapelries being actually served by curates in charge. I am not sure, indeed, that the six prebendaries of Llanelwy are not themselves called "chaplains" in a document of the year 1380. It is clear that the collegiate body of Clynnog Fawr may be taken as a type of what St. Asaph and Bangor would have been if they had not developed into cathedral chapters. But in the fact that it was endowed with the temporal rents of many townships, and the revenues of remote chapelries, it presents a complexity of conditions which at once separates it from the mass of the non-tribal, portionary churches. To find the simplest type of these churches we must study the churches of the third class.

Before, however, we pass to the churches of the third class it may be well to spend a little while in examining the history of the church of Caergybi, or Holyhead, in the time when it was as yet non-tribal; prior, that is, to its formal and final collegiation. And it will be the more fitting for us to do this since, in the first place, we have already said a great deal of the later collegiate condition of Caergybi Church; and since, secondly, that church, while it must be placed among the non-tribal churches of the second class, presents features which connect it with the churches of the third class, which we have next to study.

St. Cybi founded at Holyhead a religious brotherhood resembling that which St. Cyndeyrn founded at

Llanelwy, St. Dunawd at Bangor-is-y-Coed, St. Deiniol at Bangor Fawr, and St. Beuno at Clynnog. This establishment was the seat of an active religious life, and the centre from which a great part of the western side of Anglesey appears to have been evangelised. We see to this day, among the churches of the neighbourhood, relics of the connection with Caergybi Church which this state of things involved ; but we will confine our attention to the evidence supplied by authoritative ancient documents as to this connection.

Belonging to the church of Caergybi are mentioned, in 1291, not merely the “*præpositura*”, or provostship, worth 39 marks a year, and, by implication, the portions of the twelve canons,<sup>1</sup> also worth 39 marks, but, in addition, the following other portions : — “portion of Gervase, the chaplain, in the same church, 11 marks ; portion of Clement, the chaplain, in the same,  $6\frac{1}{2}$  marks ; portion of Philip ap Bleddyn in the same,  $6\frac{1}{2}$  marks.” Gervase and Clement are here distinctly described as “chaplains” (that is, as priests in charge of chapels), and Philip ap Bleddyn was also probably a chaplain. Now we know that the ancient parish of Caergybi actually included, and still included in the reign of Edward VI, the chapelries of Bodedeyrn, Bodwrog, and Llandrygarn (see p. 182), now the heads of distinct parishes. Though these chapels are somewhat distant from Caergybi, they are not so distant as to forbid the notion of their having been at first served by members of the community there seated : indeed, it is almost certain that they were so served.

Nor were these, we imagine, the only churches in the

<sup>1</sup> In the *Taxatio* of Pope Nicholas the portions of these twelve canons are not at all mentioned ; but in a nearly contemporary list, based upon this *Taxatio*, giving the value of all the benefices of the diocese of Bangor, the net revenues of Caergybi are returned as 78 marks, the provostship being 39 marks ; so that it appears as though the *rectorial* revenues of the church of Caergybi and of its chapels were equally divided between the provost on the one hand, and the body of canons on the other. We know also that each canonry was of the same value.

neighbourhood which owed their origin to the labours of the brethren at Caergybi, and which were built upon the sites of preaching-stations that were at first wholly supplied by them. But in the case of the preaching-stations last named, some local lord (the lord of a comote or “maenol”, the proprietor of a township, or the father of a tribe) having built and endowed a church, was allowed to nominate a resident priest, to whose care a district surrounding the church was then, as a distinct parish, assigned; and to whom were, at the same time, surrendered the tithes accruing within the parish so formed. It was in connection with churches of this kind, and especially with churches of which the founders were also the stock-fathers of “llwythau”, or groups of kins, that the peculiar tribal arrangements already described were liable to arise.

When, however, chapels were erected at Bodedeyrn, Bodwrog, and Llandrygarn, this was done, we must suppose, at the sole or main charge of the community at Caergybi. When, therefore, resident priests or chaplains were put in charge of these chapels, and a certain part of the revenues of their chapelries resigned to them, the greater part of those revenues continued to be paid to the mother church, and formed the fund out of which the brethren (comportioners), resident there, were maintained.

The non-tribal churches of the first and second classes resembled each other in these two respects, that the communities belonging to them are known to have been monastic in origin, and that these communities enjoyed very extensive landed possessions; so that the heads of them, bishops, abbots, or provosts, were not merely high spiritual functionaries, but also great temporal lords.

The *third class* of non-tribal portionary churches comprises nearly all the other great historical churches of North Wales, Llanrhaiadr-yn-Mochnant, Meifod, Corwen, Dinerth (now Llandrillo-yn-Rhos), Aberdaron, Llandinam, Towyn, and many others. In the case of

most of the churches of this class we find the same phenomenon to which we have called attention in the case of the churches of the first and second classes,—the dependence, namely, as chapels, upon the chief or mother-church of some of the other churches of the neighbourhood.<sup>1</sup> These chapels were, indeed, in charge of chaplains,<sup>2</sup> but the mass of the tithes of the districts served by these chapels was paid to the mother church, and the inhabitants of those districts regarded as parishioners thereof. The stipends of the chaplains were reckoned as “portions” connected with the parish. But when the “portions” of the chaplains have been deducted, we find, in most cases, several parochial “portions” still remaining. These are the “portions” of priests (residents or sinecurists) connected with the parish church itself. Take, for example, the account of the church of Llanrhaidr-yn-Mochnant, given in the *Taxatio* of Pope Nicholas. This account is comprised in the following entries:—

“Church of Llanrhaidr with its chapels, namely, Llangedwyn, Llanarmon (Mynydd Mawr), and Bettws Cadwaladr (Llangadwaladr): Portion of Gruffydd Foel, £5; portion of Gwrgeneu, £5; portion of Tudor ap Gwrgeneu, £3; portion of Llywelyn, 6s. 8d.; portion of Einion, the priest, 10s.; portion of Ewyn (Owen or Gwyn?), the priest, 6s. 8d.; portion of John, the priest, £1; portion of ‘Emeustr’, 13s. 4d.”

Now in this account the names of the ancient chapels within the parish of Llanrhaidr-yn-Mochnant (all in the neighbourhood of Llanrhaidr, and all now the heads of distinct parishes) are specifically given. They

<sup>1</sup> Those portionary churches that had not in 1291 chapels dependent upon them were nevertheless, I believe, essentially mother-churches; and some of them may have actually previously had such chapels, which, however, by this time had become independent, and the heads of separate parishes.

<sup>2</sup> In some cases each chapel had its chaplain; in others, one chaplain had charge of two chapels or even of more; but I think the chaplains had besides an actual place in the mother-church, and took part, on certain occasions, in its services.



are, we note, three in number. If, then, we assume that three of the portions above enumerated (those probably of the three "priests") were the stipends of chaplains, or priests in charge of these chapels, there will be five parochial portions remaining.<sup>1</sup> Now whom did the holders of these portions represent? In endeavouring to answer this question we can hardly, I think, fail, if we take into account the case of other churches showing the same characteristics, to come to the conclusion that the comportioners of all the great missionary churches of North Wales of the third class, were, speaking broadly, the successors of members of ancient religious brotherhoods to the same churches originally belonging. These brotherhoods had many features in common with those that we know were seated at Llanelwy, at the two Bangors, at Clynnog, and at Caergybi. But, in the first place, their landed possessions were comparatively small, mere glebe-lands; and, secondly, they cannot be proved to have had a monastic origin. The brethren composing them were not monks, but members of an informal, unchartered college or society. We cannot better describe them than by calling them "secular canons", a name ("canonici seculares") actually given to the comportioners ("porcionarii") of Aberdaron in a document of the thirteenth century.

These brotherhoods, colleges, or societies of priests afforded the means not only of maintaining daily service in the churches to which they belonged, but also of supplying the offices of religion at various spots scattered over a vast district surrounding them.<sup>2</sup> These

<sup>1</sup> Three of these portions were not taxed, and must, therefore, have been the portions of residents; and the two other portions may also have belonged to residents, since, being above £4 in value, they would have been taxed in any case. It is worth noting that Tudor, one of the comportioners, is son of Gwrgeneu, another of the comportioners.

<sup>2</sup> All the churches of each of the three classes of non-tribal churches were thus alike in these respects, that every one of them was served by a religious community of *some kind*, and was at the

districts were much wider than the areas included in the present parishes of those churches, and in the chapelries formerly dependent upon them. I sometimes imagine them to be commensurate with the areas of the older deaneries; those, for example, of 1291. But in the dues and services rendered to some of these portionary churches from other churches, independent in every respect save this one, we seem to have relics of a wider supremacy still, and of areas of influence transcending the areas of those older, but not oldest, deaneries.<sup>1</sup> From this point of view the appropriateness of the title "missionary churches", above applied to the group of churches under consideration, becomes apparent.

The comportioners connected with the mother-church had probably at first the parochial revenues equally divided among them; but after a while each comportioner appears to have had assigned to him instead the tithes of certain townships or group of townships within the parish, the issues of which were approximately equal. All these townships included, when they were first set out, much waste land. This waste land must

same time a missionary or mother-church. It is just possible that some of the churches of the third class were themselves *originally* monastic.

<sup>1</sup> Archdeacon Thomas has called attention to various relics of the ancient supremacy which belonged to some of the churches of this class: "Thus, in the grant made by Bishop Hugh, in 1239, of tithes in Llanfair Caer Einion, to the nuns of Llanllugan, a reservation was made of those which were due to himself as *rector of Meifod*; and in an agreement made in 1265 between Adam ap Meuric, rector of Meifod, and the rector of Llanfihangel (Alberbury), a considerable portion at least of the latter parish, as well as of Guilsfield, are shown to have been subject to the same mother-church..... Oswestry, according to Eyton, was the mother-church of the whole district extending from the Severn to the Ceiriog. Dinerth (Llandrillo yn Rhos) long preserved a proof of its earlier jurisdiction, inasmuch as its rector and vicar received a portion of the tithes of the surrounding parishes of Llanelian, Llansantffraid, Llanrhos, and Llysfaen; in each of which it was the custom, until about the end of last century, for the vicar to preach two or four sermons annually, instead of which a money acknowledgment has since been substituted." (*Hist. of the Diocese of St. Asaph*, pp. 7 and 8.)

have been brought into cultivation very unequally in the case of different townships. The value of the tithes attached to the several portions came thus, in time, to vary a great deal. And here we have indicated one of the many causes which led to the wide difference in value between the different portions of which we have evidence.

The assignment, however, to each comportioner of the tithes of a separate township or group of townships led probably to another and most important result. Some of these townships must have been wholly in the possession of distinct kins of "uchelwŷr", so that the comportioners who received the tithes of those townships must have been wholly supported by the kins occupying them. Now when we remember how powerful these kins were, it strikes us as by no means unlikely that a kin or tribe was sometimes entitled to *nominate* the occupier of the portion which was composed of its own tithes. We cannot prove (the records are too scanty) that this ever happened ; but if it did sometimes happen, we can see one way in which the slip of tribalism became grafted on the stock of the great non-tribal churches.

It must, I think, have been in the way just indicated, and in the other ways indicated before, that the state of things came about in North Wales which Giraldus Cambrensis described when he said that in the Welsh churches of his time there were almost as many parsons and comportioners as there were kins within the parish, that in the seats of these comportioners sons followed fathers, and that any attempt made to interfere with this mode of succession would certainly be resented by those kins that considered themselves thereby wronged.

We have now to deal with a very interesting division of our subject, the *sinecurism* of the portionary churches.

The sinecurism that gradually developed itself in connection with the cathedral church of St. Asaph dif-

ferred, by reason of the special circumstances and necessities of the latter, both as to its form and the conditions under which it arose, from the sinecurism of the mass of the portionary churches of North Wales. We shall, therefore, deal here exclusively with the sinecurism of what I have called "the portionary churches of the third class", and with the sinecurism of the tribal daughter-churches, for to the sinecurism of both these groups of churches the same remarks apply; and we shall banish to a footnote<sup>1</sup> such brief account of the sinecurism of St. Asaph as it may seem desirable to give.

<sup>1</sup> It has already been shown (see pp. 189, 190) at how early a date sinecurism became established in connection with half the canonries (those afterwards called "cursal") of St. Asaph. The circumstances under which the prebendal canonries also became afterwards, in effect, sinecures have now to be noticed. Already, in 1291, while the prebendaries were still resident, we read not merely of the "four vicars choral" who have remained down to our own times, but also of six other vicars called "minor vicars". Since the number of these vicars corresponds to the number of the prebendaries, we judge that they were the representatives of these last, so far at least as the daily celebration of the Mass of the Virgin, and of the Mass for the dead and for benefactors was concerned. Ten years later also (in 1296) an ordinance was passed in chapter, that the dean and the prebendaries of Faenol and Llanefydd should find each a priest, a good singer, to be present at the time of divine service in the cathedral church; that the archdeacon should in like manner provide a layman who was able to sing well, and play upon the organ; that the prebendary of Meliden should find two singing boys, and the two prebendaries of Llanfair one singing boy each; and finally, that the prebendary of Meifod should pay ten shillings yearly to the augmentation of the salary of the water-carrier, who should be present with the other ministers at the daily service. These arrangements seem to show that the daily participation of the prebendaries in the services of the Cathedral had, even before the end of the thirteenth century, already ceased to be obligatory, or that they were released, at any rate, from a portion of the duties connected with those services. When, in the year 1402, Owain Glyndwr destroyed the Cathedral, he burnt at the same time the houses of the [prebendal?] canons. These houses do not appear to have been ever rebuilt; nor were the prebendaries ever after so much as resident, their duties being henceforth confined (until the scheme of 1843) to attendance at the meetings of the chapter, and latterly to the preaching of from three to five sermons yearly within the Cathedral, and a smaller number within the parish church of St. Asaph.



If the value of the "portions" belonging to a church (we need not now trouble ourselves as to whether those "portions" were tribally connected or not) was large enough to enable all the comportioners to reside, these latter would constitute an informal collegiate body out of which a fully organised collegiate body might by charter or by decree be afterwards created,—a result which actually happened in the case of Caergybi, and perhaps in the case of another church.

If, on the other hand, the "portions" into which the revenues of a parish were distributed, became by repeated division, or by the changed habits of the time, too small to permanently maintain the priests connected with them, these latter might agree among themselves, and with the bishop, to surrender each a definite proportion of his income to a vicar who should represent them all, they themselves at the same time becoming released from the obligation of residence.<sup>1</sup>

It cannot be *proved* that the peculiar form of sinecurism characterising the churches of the portionary sinecures had its origin in arrangements such as those now suggested. But that it had such an origin is at least a fair inference from the facts known. The bishops, it is probable, would favour rather than discourage arrangements of this kind. Nor is it difficult to appreciate the considerations which would induce them to do so. In the first place it appears to have been conceded that the vicarages in this way formed should be in the bishops' patronage. In other respects also the arrangements in question tended to increase the bishops' power and authority. The comportioners were used to think of their offices as personal property that could be bequeathed to their sons,—a view in which they were supported, as Giraldus Cambrensis tells us (see p. 185), by those to whom they ministered. It is probable also that the obligations to the general

<sup>1</sup> Many of the comportioners in those parishes in the case of which a vicar is mentioned, are distinctly described in *The Taxatio of Pope Nicholas* as elsewhere beneficed ("alibi beneficiati").

body of the parishioners, of such of the comportioners as were *quasi*-tribal priests, were very imperfectly recognised by them. The desirability, therefore, of securing, instead of this mob of resident comportioners, a single priest in each parish, who, as vicar, was responsible to the bishop, and whose relation was the same to all his parishioners, is obvious. But the necessary reform thus indicated was not achieved without cost. The old comportioners, retaining still about two-thirds of their former incomes, *became sinecurists*. The cost of the reform was thus the formal recognition of a system of ecclesiastical sinecurism in North Wales. We shall presently learn what steps were subsequently taken for the abatement of this nuisance.

The phenomenon of sinecurism, as manifested in the "churches of the portionary sinecures", must not be confounded with the arrangement which to ecclesiastical historians is well known under the name of "appropriation". The two phenomena are connected, but distinct. The practice of sinecurism, and the custom of holding a vicar who enjoyed only a small proportion of the tithes of his parish, responsible for all the work of the same, being established, the bishops of North Wales claimed the right of "appropriating" the greater part (two-thirds, generally) of the revenues of the richer parishes for the furtherance of such objects as seemed to them laudable, or of similarly appropriating any sinecure "portions" that fell to their disposal.<sup>1</sup> Very many "appropriations" of this kind, for the endowment of

<sup>1</sup> Some of these portions, in consequence of the uncertainty as to their patronage (by reason, for example, of the break-up of the kins with which certain of them had been connected), were continually falling into the bishops' hands; and the policy of the bishops, from the thirteenth century at any rate, seems to have been, in the case of the smaller parishes, to endow a resident priest with all the parochial revenues, thus making him "rector"; and in the case of the larger parishes, to appropriate the greater part of the revenues, leaving the vicarial part of the tithes only to a resident priest or vicar in the parish church, and to the perpetual curates of the dependent chapels.

religious houses, and of cathedral dignities, were in the diocese of St. Asaph made. At the beginning of the thirteenth century the rectorial tithes of Wrexham, Ruabon, Llangollen, Chirk, Ilandysilio, and Llansantffraid Glynceiriog were in this way conferred by the bishop upon the Cistercian priory of Valle Crucis.

It is evident from what has been said, and from other evidence which will hereafter be adduced, that the lawfulness of vicariousness—of doing work by deputy—in all but the highest ecclesiastical offices, was generally recognised in mediæval Wales. This practice, evil as it was, was so closely connected with the habits of the people and with the vested interests of patrons and holders of sinecures, that in no other way than by a revolution could its extirpation be accomplished. But the recent complete subjection of Wales to the English power, and the weakening of all forms of authority that did not rest upon the authority of the English king, afforded conditions very favourable for an attempt to correct this evil. It was Archbishop Peckham of Canterbury who, as Metropolitan, at last took this matter in hand. The Archbishop having, in 1283, made an official visitation of the Welsh dioceses, addressed to Bishop Anian of Saint Asaph,<sup>1</sup> on the fourth of the kalends of July (*i.e.*, the 28th of June), a letter wherein he dealt with the questions of sinecurism and portionary churches, pointed out some of the evils connected with them, and urgently demanded the correction of them. The passages in which these points are handled are so instructive that they may very suitably be quoted in full:—"Moreover, the worship of God, the ecclesiastical offices, the teaching of grammar to the young, and the instruction of laymen in faith and morals, we believe throughout the greater part of your diocese to be in great measure wanting. For the revenues of the churches are divided into portions so small, that neither are the portionaries them-

<sup>1</sup> A similar letter was addressed to the Bishop of Bangor.

selves able to reside, nor can the vicars support the burden of their parishes. True it is, according to the saying of the Saviour, that every kingdom that is divided against itself shall become desolate. Wherever, therefore, churches are defrauded, by divisions of this kind, of their due services, and the cure of souls perishes, or suffers manifest injury, we ordain that those divisions, so contrary to the gospel and to right, however they may have been ordained from ancient times, shall be, as those who possess them resign or die, in the same churches for ever abolished . . . . ; and, wherever rectors do not continuously and personally reside, the vicars shall be provided with a suitable portion, whereby they may be able to sustain the parochial burdens as well as the grace of hospitality, and to celebrate the worship of God with a due complement of ministers (“condigna ministrorum assistentia”). And whosoever shall presume to hinder you in this matter, let him know that he thereby subjects himself to the terrible curse of God (“formidandæ maledictioni divinæ”).

That which Archbishop Peckham effected was thus the confiscation of whatever heritable property private persons might be taken to have in the “portions” which belonged in his time to the churches of Wales. These “portions” were, as they fell vacant, to be united, so that either the rectors might be enabled to reside within their parishes, or the vicars be endowed with such stipends as might permit them to bear the charges that pertained to their functions. The primate plainly desired to give to the bishop the opportunity of rearranging the revenues of the several parishes of his diocese, the king’s consent being supposed, and, generally, of dealing with them as seemed to him fit. But for this very reason the custom of “appropriation” (see p. 201)—that form of sinecurism in which the bishops were themselves interested—was still allowed; nor were the portions belonging to the cathedrals of Saint Asaph and Bangor, and to the other *definitely constituted* collegiate churches, in any way touched.



These confiscations, or resumptions, of Archbishop Peckham, effected by the sheer power of the English king, together with the earlier voluntary arrangements before described (see p. 200), necessarily resulted in an enormous increase of the bishops' patronage. And herein do we find an explanation of the fact, that nearly all the *ancient benefices* of the diocese of Saint Asaph are in the bishop's gift.<sup>1</sup>

My acquaintance with the ecclesiastical history of South Wales is not sufficiently minute to warrant me in saying whether or not a state of things like that just described existed also formerly in the dioceses of Llandaff and St. David's. But there are certainly no traces of such a state of things in any of the adjoining dioceses of England. There were, indeed, in England plenty of collegiate churches of the type to which the cathedrals of Saint Asaph and Bangor *ultimately* conformed. And collegiate churches like Ruthin, founded as such by the liberality of a single person, were much more common there than here. We find also elsewhere plenty of examples of "appropriation" of livings, the provision for a vicar being reserved, as well as examples of charges by way of pension or endowment—often called "portions"—upon the revenues of certain parishes. But these are not cases really analogous to those with which I have essayed in this paper to deal. There are, however, I believe, examples that appear at first sight to approach much more closely to our type. There are, for instance, two English churches that were served by *three* rectors, and a third church that was

<sup>1</sup> The only parishes *in Wales* belonging, fifty years ago, to the diocese of St. Asaph, that were not in the patronage of the bishop, were those of Holywell, Hawarden, and Cegidog, or St. George; but I have given reasons, in my *History of Ancient Tenures in the Marches of North Wales*, for believing that the church of St. George was originally the "Boardland Chapel" of the lord of the commote of Rhos Isdulas. Properly speaking, therefore, Holywell and Hawarden were the only *parochial* benefices which were not in the bishop's gift. The parishes of Hanmer and Bangor-is-y-Coed, though in Wales, were, until the year 1849, in the diocese of Chester.

served by *two*. But I have had no opportunity for studying the details of such arrangements. And churches so served were at any rate rare, and may probably be regarded as a special sort of collegiate church. And they differed from those churches of North Wales of which we have in this paper treated, in that the rectors of these last were sometimes the representatives or nominees of tribes or family groups, or the occupiers of benefices that appear to have been affected in one way or another by the custom of gavelkind; or they were sinecurists, and their places supplied by a single priest—the vicar.

I should like to say, in conclusion, that the observations recorded in the foregoing paper are not to be taken as a complete account of the phenomena to which they relate, but only as a contribution to a subject which deserves and requires further investigation.

ALFRED NEOBARD PALMER.

Wrexham.

---

#### SUPPLEMENTARY NOTES.

SINCE the foregoing paper was written I have become aware that Mr. Skene, in the second volume of his *Celtic Scotland*, has discussed at some length the sinecurism and tribal connections of the ancient Celtic churches of Ireland and Scotland. Of the special form of connection which Mr. Skene describes as existing in Ireland between the great monasteries there and the tribal institutions of the country, I have in Wales found hitherto no trace. Of the connection, on the other hand, which I have described in my paper as existing in North Wales between the portions of the church and the kins of the parish, Mr. Skene seems to have come across no evidence either in Scotland or Ireland. So far, therefore, as the influence of tribalism upon ecclesiastical organisation is concerned, Mr. Skene and I have been dealing with two distinct groups of facts. But

when Mr. Skene comes to speak of the *sinecurism* of the ancient Irish and Scotch churches, even though he deals only with the sinecurism of the higher monastic offices, he records observations which are by no means without relation to the sinecurism of the ancient Welsh churches. It seems well, therefore, that I should give here an account of the explanation offered by him of the phenomenon in question, and inquire how far the explanation is applicable to the forms of sinecurism which arose in Wales. Mr. Skene refers the sinecurism which he has described exclusively to lay usurpation, and shows that the great monastic offices—the abbacies, for example—“became hereditary in the persons of laymen in two ways, either by the usurpation of the benefice by the lay chieftains from whose family it had been supplied, or in the family of the abbot by whose direct descendants the office was filled, and who ceased after a time to take orders.” In proof of the first of these two forms of usurpations having taken place in Wales, as well as in Ireland and Scotland, Mr. Skene cites the passage from *The Itinerary* of Giraldus Cambrensis (Book II, chap. 4), in which that author describes his visit with Archbishop Baldwin to the church of Llanbadarn Fawr. “It is to be noted”, says Giraldus, “that this church, *like many others in Ireland and Wales*, has a lay abbot. For a custom has grown up, and an evil custom it is, of powerful men within a parish, who are merely designated by the clergy as ‘œconomi’ [house stewards], or rather as patrons and defenders of the churches, usurping to themselves, in process of time and as their greediness grows, all right, and impudently appropriating all the lands [of those churches], leaving only the altars, with their tithes and obventions, to the clergy, the priests (‘clerici’) themselves being their own sons and acquaintances. Such defenders, or rather destroyers of the churches, have then caused themselves to be called abbots, and a title and realty to be assigned to them which are not their due. Destitute, after such fashion,

we found this church ; a certain old man, full of evil days, Ethenoweyn, son of Wythfoit [Ednywain ap Gwaethfoed], acting as abbot, and his sons serving the altar there."

It appears, from what Giraldus says, that many of the great monastic churches of Wales, *having extensive landed possessions*, were accustomed, for the preservation of the latter, to seek the protection of powerful laymen of the district, who thus became their *patrons* ; and that these patrons, or their descendants, often appropriated to their own use the lands which they had undertaken to guard, covering sometimes their usurpation by getting themselves appointed stewards or even abbots of the monasteries. But this could only have happened in the case of what I have called "the non-tribal churches of the second class", and while those churches were still monasteries and amply endowed with land ; and could not have happened in the case of the great mass of the portionary churches—the churches of the third class—unless these latter were also themselves originally monastic and in possession of large landed estates. And even when this kind of usurpation took place, it extended only to the lands, and not to the "portions" into which the tithes and obventions were divided. So far, therefore, the conclusions expressed in the foregoing paper are not affected. But if the suspicion be well-grounded, which I have sometimes entertained—that the churches of the third class, or many of them, were themselves monasteries when they were first founded, we can now understand how they may have lost their lands, and this is why the particular form of lay usurpation just described has been here brought forward.

Mr. Skene, however, describes another form of lay usurpation—a usurpation which issued in a variety of sinecurism that has a much closer interest for us. When in Scotland and Ireland, he says, "the stringency of the monastic rule was broken in upon, under the influence of the secular clergy, marriage was gradually



permitted, the tendency towards the secular state being great in proportion to the enforced strictness of the previous system. The natural consequence was that a direct descent from the ecclesiastical persons themselves came in place of the older system of succession, and the Church offices became hereditary in their family." "It must be borne in mind", continues Mr. Skene, "that previous to 1139, though celibacy was enforced upon monks by their monastic rule, and upon the clergy generally as a matter of discipline, marriage, when it did take place, was not unlawful. It was not until the second great Council of Lateran, held in that year, declared all such marriages *ipso facto* null and void, that they became so; and the effect of this, where the benefice had become hereditary in a particular family, was, instead of restoring the former clerical character of its possessors, to stereotype their condition of laymen, and convert them into a lay family." Thus the abbots and superiors no longer took orders, but "became virtually laymen, *providing a fit person to perform the ecclesiastical functions*, but retaining the name, and all the secular privileges and emoluments of the abbacy." Mr. Skene only offers this explanation as applicable to the case of the sinecure abbeys and other high offices in the ancient tribal monasteries of Ireland and Scotland; but it is impossible to avoid inquiring whether it may not be in some way applicable to the case of the sinecure "portions" of the non-tribal churches of Wales that belonged to the third class. According to this supposition, the comportioners of the churches, married and holding their offices by hereditary right, would be, by the sudden enforcement of the law of priestly celibacy, converted into laymen, and incapacitated for performing the divine offices. But the comportioners, thus incapacitated, would merely thereupon surrender the actual performance of the priestly offices to a vicar, whose share of the parochial revenue would be determined by the general custom applicable to such cases, and would themselves retain, *as lay rectors*, the greater

part of those revenues. Or the single hereditary priest of a parish would become converted into a lay rector under the same conditions and with the same result. I do not believe, however, that this is the true explanation of the origin of the greater part, at any rate, of the portionary sinecures of mediæval North Wales, because it is certain that a very large number (in my opinion, the majority) of the sinecure comportioners were not laymen, but priests, that were elsewhere beneficed (see note, p. 176). But it is an explanation that is not impossibly applicable to *some cases* of Welsh sinecurism, and requires therefore to be here mentioned.

There are two or three other obscure points which receive some light from Mr. Skene's book, but which I do not here speak of, because in the foregoing paper I have barely touched them with my finger-tips. But whenever a competent scholar shall be induced to take in hand the task, so urgently needed to be done, of making a systematic and critical examination of the early ecclesiastical history of Wales, he will find in Mr. Skene's book a guide that will save him from many pitfalls, and a lamp that will lighten not a few dark places.

A. N. P.

## CELTIC REMAINS IN VENDÔME.

(Continued from p. 138.)

THE hill of Trôo forms a sort of promontory, projecting from the line of table-land bordering the valley of the Loir on the north. Its southern slope rises abruptly from the river, upwards of 100 mètres. The ancient town on the summit of the hill was surrounded by a deep ditch and thick walls, excepting on the south, where rocks, washed by the Loir, made it inaccessible. The fortifications are of very remote antiquity, with evident traces of Romano-Gallic workmanship, though repaired and changed at divers epochs in the middle ages. Near the western gate, evidently Romano-Gallic, are the ruins of a little Church of Saint Michel. Outside the north gate rises a conical *tombelle* of an oblong shape, like almost all the monuments of this kind. It is 84 mètres in circumference, and 9 mètres in height. Another and much larger *tombelle* rises on the very crest of the southern flank of the hill, within the *enceinte*, and near its eastern extremity. It is not less than 175 m. in circumference, and 14 m. in height, above the level of the Place de l'Eglise; its original height must have been lowered by at least 4 m., for the cone has evidently been truncated, and its platform is at present 70 m. in circuit. This place, which was formerly the theatre of the bloody rites of Druidism, served for public executions as late as the sixteenth century. The two *tombelles* are exactly in a line from north to south, and tending from east to west in the greatest diameter of their elliptical bases.<sup>1</sup> From the summit of the *grande*

<sup>1</sup> In spots where there were two *tombelles*, they were generally of unequal size, and placed on the line of the meridian; the largest towards the south, and the smallest to the north. Such was their

*tombelle* the view extends ten or twelve leagues, comprising the elevated ground of Songé, crowned by a Roman camp, the rocks of Poncé, and the *tombelle* of La Chartre.

Trôo was anciently much larger; its population is now concentrated in the upper town, in some houses at the bottom of the hill, and especially in tiers of caves in the face of the rock. In fact, the interior of this hill is pierced in all directions by a labyrinth of galleries excavated in the rock, which, ascending, descending, intercommunicating, and intersecting, may contain in their entire a *length of many kilomètres*. The popular belief extends them even to Bessé, more than a myriamètre (upwards of six miles) distant,—an evident exaggeration; but it is possible that there may have been a secret opening, at some distance, into the fields, as a means of escape in urgent peril.<sup>1</sup> The average width of these galleries is 2 m.; height, 1 m. 30 c.; ceilings flat, and cut without art. From distance to distance we meet with large halls, or places where several galleries meet, of a circular form: height from 2 m. to 2 m. 70 c. These halls were the places of retreat to

disposition at Amboise: “*Duas motas, unam ab aquilone, alteram à meridie erexit.*” (*Lib. de Compositione Castrî Ambaziac.*) “La situation des Champs de la Motte et la Basse Motte semble indiquer qu’il en était la même à Vendôme.”

<sup>1</sup> We have here the facsimile, on a *larger* scale, of the crypt-towns of the East, such as those in the Crimea, so fully described by Mr. Danby Seymour in his *Travels in the Crimea*; and by Pallas, *Petra, with its Sepulchres*, etc. If our *crypt-towns* be *Celtic*, which is scarcely to be doubted after what Cæsar reports, they would seem to be worthy of a close examination by a philo-Druid, for they are the most important yet discovered, as regards extent. But what have become of the cemeteries of many generations of such a population? All the known dolmens and standing stones in Great Britain, Ireland, and Armorica, would not cover them. Speaking of “the Valley of Jehoshaphat”, in the Crimea, Mr. Seymour says that the most ancient sepulchres (for it is still the burial-place of the Kairite Jews) resemble “*long stone coffins*”. (R. P.) There are some French engravings of this *carneillon*. The dolmens and standing stones could only have been for the chiefs. But what of the *smaller* tombstones at Carnac?



which converged all the underground ways. Each has its proper name, known to the inhabitants of the country. One of these galleries ascends by a gentle slope, perfectly traceable up to the *grande tombelle*, under which it terminates very near the ground, for the roots of the trees planted on the height penetrate into it; another leads to the centre of the hill, where there is an *inexhaustible spring*. Thus, here, as at Vendôme (*supra*, p. 137), the inhabitants were insured a secret supply of water at the bottom of the underground asylum; this is now obstructed by several fallings-in of the earth, and water is procured from above. The echoes in these excavations are very remarkable, and whole phrases are repeated.

All these galleries<sup>1</sup> have their exits in the southern slope, where they terminate in inhabited caves. These tiers of caves lodge the greatest part of the inhabitants of Trôo; they communicate with each other by stair-cases cut in the rock, or by narrow and tortuous paths. These underground excavations could not have been stone-quarries, for such a quantity of materials could not have been used in the neighbourhood; neither can such vast works be attributed to the middle ages, when Trôo was of secondary importance; nor to the Romans, who had no such construction. We must, then, refer them to the remote age when Trôo was the chief place of a *Pagus*, defending by its strong position the frontier of the Cenomani. During the Prussian invasion, in 1815, the inhabitants of Trôo hid within their underground galleries their wives and their movable wealth,

<sup>1</sup> In low and level countries, without stone, these galleries are worked in the soil. The subterranean works of La Celette, in the Département du Cher, are cut in a bed of marl, and are without any traces of masonry; only partially cleared out, so that their extent is not known. It appears that an ancient cemetery covers the "souterrain", as there are traces of ancient sepulchres dug in the marl at a depth of 40 or 50 c. The entrance and two air-shafts opened into it. La Celette is about 15 ft. below the surface. The subterranean works in Kent are *much* deeper, according to *The West Kent Almanac*, the only authority come-at-able since Camden.

and the foreign soldiers who occupied the village did not dare to penetrate them.

Baraillon, in his *Recherches sur les Monuments Celtiques* (pp. 308, 309), describes a locality so like Trôo as to explain and confirm the above observations. This also is an isolated hill in the Limousin, commanding a vast extent of country, defended anciently by a triple enceinte, and covered with Gallic and Roman remains. The interior of this mountain is hollowed and mined in every direction, and on striking the ground a cavernous sound is emitted, everywhere indicating excavations underground. This place, anciently a considerable town, is now a poor hamlet, bearing the name of Toull, signifying, in the *patois* of the country, a hole, a deep cavity. It is in Limousin. The ancient charters of the middle ages designate Trôo by the name of "Trauga" or "Trugus", which in Low Latinity have the same signification. The present name is simply our word *trou*, in allusion to the caves.

After Trôo, the most important Celtic locality is the hill of Lavardin, which seems to have been the site of a rich college of Druids.

On the road from Montoir to Lavardin, on the right bank of the Loir, is the valley of St. Eloi, or the Recuisages, whose rivulet falls in cascades, and whose banks are bordered by rocks, which throughout, as far as Lavardin, are more or less excavated, and present grotts strikingly like those of Le Breuil, near Thoré. This range, very declivitous, covered with brambles and "buskets", is of very difficult access; thus these curious grotts are scarcely known to the inhabitants of the country, and to this they owe their remaining almost intact. They all open on the same line, at about two-thirds of the total height of the hill.

The first we met with has been partly destroyed by a quarry. In the upper part is a sinuous passage which leads to an inner recess or dungeon, 5 m. long by 1 m. 70 c., wide; in the floor is an oblong hole, 1 m.

85 c. long, by 75 c. broad, and 20 c. deep. We have already expressed, in the description of the rocks of Le Breuil, our conjectures on the purpose of these holes (*supra*, p. 131), which we find in every cave of the same description. Grooves cut in the rock indicate that this dungeon was closed ; it communicates with a little hall lighted by a rather large arched opening. In the lower story, a sort of pit or *oubliette*, and a little polygonal dungeon, about 2 m. in circumference. The door is very low, and the inner vaulting scarcely 1 m. 60 c. high.

The next cave, which we shall call l'Ermitage, is complete. After ascending some broken steps we enter by a broad arch into a large hall, about 5 m. square, height, 3 m. Near the archway is a fireplace like that at Le Breuil, with an outlet for the smoke, and on the other side of the hearth an arched window. At the bottom of the hall, on the right, is a sort of passage, 2 m. long, and lighted by some irregular openings. On the left opens an archway, 2 m. 30 c. wide, where a groove and some deep jagging in the rock indicate the place of a door with iron hinges. It is the entrance to a dungeon, 4 m. 50 c. broad by 3 m. deep, where we see a stone altar. This dungeon communicates by a narrower opening with a small room, almost circular, and 7 m. in circumference. A stone bench runs round it, and through a "fenêtre qui s'arrondit gracieusement en centre" there is a fine view of the valley of the Loir. This cave combines all the characteristics of a *Druidical sanctuary*, inhabited, at a later period, by a Christian hermit.

The third, and smaller cave, is composed of a hall lighted by an outer archway, and having at the bottom a dungeon or recess, once hermetically closed, as appears from the groove cut in the rock at its entrance ; the dungeon, with its groove, is an indispensable accessory which is not wanting in any one of these caves. In the hall we find a circular hole, 1 m. 30 c. deep, and 70 c. in diameter ; a channel, hollowed in the soil,

admitted a stone cover 1 m. in breadth. We have already expressed the opinion that these holes, in the form of a bucket, were destined to receive the *blood of the victims*. Let us add that *in the walls of all* these caves have been placed *niches, which retain the notches cut to support shelves, as in a clothes-press*. In short, we perceive a *great number of holes*, which appear to have been hollowed out in order to fix ironwork; they are, especially, very numerous in the *inner dungeons or recesses*.

This group is separated by about 200 paces from another which occupies the centre of the range of hills, and which presents to the explorer, by their grandeur and mysterious combinations, a new subject of admiration and surprise. First, a majestic arch shows itself half concealed by bushes and briars. It leads into a large hall, 9 m. long, 6 m. deep, and 3 m. high. On the right is a prison-chamber, 5 m. by 4 m., *where is a hole in the floor* similar to that in the third cave. On the left opens a wide passage, 4 m. wide and 6 m. long, lighted by three archways, giving it the aspect of an elegant portico. This passage rises gradually with a curve to the mouth of a sort of *soupirail*, through which the body of a man might pass, and which winding obliquely into the interior of the rock, attains the upper story, where it communicates with a little grot by which we may come out on the top of the hill.

After this cave, which exceeds in size and picturesque beauty all the others, we find a series of caves resembling *square cellules*. The last alone is somewhat larger, a hall 6 m. square, deeply sunk in the rock; it receives light and air only by means of two passages, 4 m. in length. At the bottom is a *reduit* in which we recognise the remains of a staircase which must have led to the upper story. But what is most curious in it is two *soupiraux*, pierced horizontally in the thickness of the rock which separates the two passages. These holes, extending 2 m. to 3 m., are



elliptical, 50 c. high and 30 c. wide. It must have been very difficult to perforate so regularly these long holes through a very hard rock. Was their object to ventilate the interior of the cave? Or ought we not rather to regard them as gigantic speaking-trumpets, by which the arch-Druid, of whom this hall would seem to have been the residence, communicated his oracles to the exterior?

Midway below these caves is a tiny spring, known as the fountain of Auduée. Though not under the protection of any saint, a belief is still entertained in the virtue of its waters for the cure of certain diseases. Nothing, therefore, is wanting here to complete the *ensemble* of a Druidical sanctuary: on one side, the grand cave serving as temple, with its rude porch, its secret recesses, its bloody hole; on the other the Druidical cells and the arch-Druid's cave, whose mysterious arrangements were calculated to inspire terror and respect. In the centre the sacred spring, whose beneficent virtues still retain faithful believers, whilst the temple and its gloomy rites have been for twenty centuries abandoned and execrated.

There is still a long distance to be traversed ere arriving at the last cave, the only one known and commonly visited, because it is more easy of access than the others, and because it borders on the village of Lavarelois, or at least that part of it which is composed of dwellings hollowed in the hill. It is called the "Grotte des Vierges", of the origin of which name there are different versions in the traditions of the country. Some pretend that it served as an asylum for the maids of honour of the queen of Charles VII during the siege of Mans. At this conjecture the author himself smiles.

This name of Grotte des Vierges, like those of the Grotte des Fées ou des Sybils, is frequently applied to ancient Gallic localities which appear to have served as residences for the priestesses of the Druidical religion. Not less venerated than the Druids themselves, these

priestesses or *fées* formed, like them, a sort of monastic communities, called by the Romans "Colleges", and bound themselves by vows of chastity, which could not be broken but under certain circumstances regulated by the religious law. Clad in a black robe and with dishevelled hair, they joined in the lugubrious ceremonies of human sacrifices, and themselves performed the barbarous rites.

This "Grotte des Vierges" has unquestionably been the abode of a college of Druidesses. It consists of two stories. The upper story is reached by a staircase of fourteen steps, round, vaulted, and cut in the rock. The steps are 1 m. 20 c. wide, and 20 c. high. The stair leads to a first hall, 6 m. by 4 m., lighted by a circular arched window, near which is a hearth, and in the floor is a hole similar to those whose dimensions we have given before. Thence we ascend again two steps, and enter by an archway, 60 c. wide, into a large hall, not less than 10 m. long by 6 m. deep. This hall is lighted by two openings, one merely a narrow *soupirail*, the other 1 m. 50 c. wide. As usual, a fireplace is set between the two openings. At the bottom of the hall is a gloomy chamber, 5 m. by 3 m., in which an altar has been erected; deep grooves at the entrance of this chamber and of the hall establish the existence of ancient fastenings. This dark chamber is separated from the rest of the cave by an excavation 2 m. wide, in which has been cut a staircase of fourteen steps, terminating in the lower story. This chasm was crossed by a wooden bridge, whose planks rested on two *scotches hollowed* in the rock, and still visible. In short, at the end of the great hall, opposite the entrance, opens a winding passage of 7 m. in length by 3 m. in width, where the light penetrates freely through two arches in form of a portico. The lower story appears to have been used solely as a habitation; it is composed of a vast hall, 7 m. by 8 m., which receives light by a single opening, and of a smaller room *en retour*. It is to be observed that this story was only reached

by the staircase communicating with the upper hall. There was, then, a system of isolation and cloister-life perfectly in accordance with the idea which may be formed of an asylum inhabited by holy virgins.

If we reflect on the mysterious singularities of these sombre dwelling-places, we cannot but be struck by the similarity of their interior arrangements both at Lavardin and at Le Breuil. We everywhere find the Great Hall and its fireplace between two outer openings, the circular hole, the dark prison-chamber with traces of groovings and hinges to support massive doors, and the well-lighted passage seeming to lead to some secret outlet. The rigorous laws of a *hieratic destination* can alone explain the uniformity of size and measures, and the constant recurrence of this plan, which could at no time be appropriated to the ordinary usages of life. A single cave of this kind might leave doubts, but in contemplating this *ensemble*, hitherto unknown, of monuments perfectly preserved, it seems impossible to avoid the conviction, at which we have ourselves arrived, that we here see traces of the Druids, their bloody sacrifices, and their gloomy rites. These are evidently the dwellings of the fanatic priests and inspired women depicted by Tacitus and Pliny, and of whom the fairy tales have preserved, in the simplicity of popular impressions, vague and frightful reminiscences.

Let us observe also that the dimensions of the grand dolmens are in general 5 m. by 3 m., and that this is also the measure of the interior retreats or prison-chambers of the Druidical caves. These caves were, then, the primitive temples of the Druid religion. In the plains an attempt was made to reproduce, at least their image, by constructing, with enormous stones, dolmens and cromlechs, which were but the representation of the great sanctuaries of the hills.

Many of the caves are in the way of being worked out as quarries.

At about three kilomètres beyond Lavardin, in

ascending the right bank of the Loir, is the singular village of Les Roches. A wall of rock rises perpendicularly on the bank of the river, and closes the fine plain of Montoir by a defile a few paces wide. There, as at Trôo, Chartres, etc., almost the entire population has hollowed out dwellings in the sides of the rock, which is honeycombed throughout, high and low. Frequently the roof of these human burrows falls in; but no one is alarmed. Should a mass of rock slip, on the slope of the hill, as soon as it appears to be settled on its base, it is hollowed out and occupied as a house. In the middle ages the space between the hill and the river was closed at each end by a ditch and a wall flanked with towers. These ramparts exist still at the east, but at the west the remains are scanty. An ancient bridge, straitened by the massive walls of an old fortified gateway, carries across the river the road from Vendôme to Montoir. Outside the fortifications, towards the east, is a very picturesque clump of rocks and ruins, called Les Châteaux de Saint-Gervais. Here, according to all appearances, existed the grottoes of the Druids, apart from the dwellings of the people.

Between Les Roches and Le Breuil, in the plain watered by the brook Lunay, have been found stone coffins in form of troughs, and bronze ornaments of antique workmanship.

La Chartre is a little town on the Loir, between that river and a lofty hill. On the top of this hill are two *tombelles* of unequal size, corresponding with those of Trôo, and to which we cannot assign an origin less ancient; although some perceive in them fortifications of the middle ages, of which they possess neither the form nor the aspect. La Chartre seems to have been a principal *oppidum*. The river, as at Vendôme, runs between numerous islets, united by very ancient bridges.

The author speaks of Celtic medals found at Poncé, and of which he possesses one in silver. It is of very small size, and very barbarous execution. On the



obverse is a human head, and on the reverse a horse with the bill of a bird. It possesses all the characteristics of Armorican coinage. Others of the same type, but a little better execution, have been dug up not far from here, at the Château of La Flotte. M. Cottureau, at Vendôme, possesses some gold coins, found in the neighbourhood of Ternay, bearing on the right the head of Apollo, and on the reverse a chariot drawn by a horse with a human head, trampling a man under his feet,—a type which belongs especially to Armorica.

---

*Extracts from a Supplementary Notice.*

The Dolmen of Le Breuil is very remarkable on account of its position in a sort of peninsula on the left bank of the Loir, in the midst of marshy meadows. The enormous stones which compose it must have been brought from a great distance, and with infinite trouble, over a spongy soil. It is a *horizontal dolmen* of large dimensions. The table-stone was 5 m. long, 3 m. broad, and 70 c. thick. It rested on five supporters. It is in part broken, and the fragments are scattered around. On the most considerable appears the *basin destined to receive the blood*. Generally, in the fractured dolmens, this part seems to have been broken the first. This dolmen appears to have been surrounded by a *cromlech*, or circle of upright stones, some of which are still standing.

The Dolmen of Langot is on the right bank of, and not far from, the Loire, near the road from St. Hilaire-la-Gravelle. It is *inclined*, and small, but in perfect preservation. The platform, on four supports, is 3 m. long by 2 m. broad; inclination very great; and the groove forms a sort of cascade from the upper end down to the basin. This monument is perfectly visible from the road to Tours.

In the account of the Druidical caves, p. 39 of the *Histoire* ("Les Châteaux de St. Gervais"), it is said that on a more attentive investigation of the caves inhabited by the peasants, arrangements were discoverable perfectly resembling those of the caves at Lavardin and Le Breuil. On the crest of the hill is a *tombelle* which corresponds to those at Trôo and Lavardin. There is also a *tombelle* at Lavardin, forgotten in describing the curious rocks there. It rises on the crest of the hill nearly over the Grotte des Vierges, and on the outer bank of the ditch of the

Châteaux. One of the caves of St. Gervais has been converted into a chapel of the middle ages. Its primitive arrangement was like that of the cave called by the writer "La Caverne du Grand Prêtre", at Lavardin ; but a falling-in has destroyed the interior. Sometimes it is called "Le Boisdan", ("Boscus Damnatus"), reminding us of the infernal worship there.

Not far from these, in the commune of Thoré, opposite the "Grots" of Breuil, in a place called "Les Châteaux", where are some old ruins of unknown origin, said to be haunted by fairies, some diggings made in the rock, in order to clear the entrance into a cave, brought to light three pits (*puits*) in the form of reversed cones or funnels. Their sides, cut in the rock, are perfectly smooth. Their diameter is 2 m. at the base, and 1 m. at the upper opening. On clearing them out, bones and ashes were discovered. The author noticed a pit of this kind in the caves of St. Gervais ; and the circular holes found in those of Lavardin and Le Breuil would, perhaps, offer the same form in their interior were they cleared out. These oubliettes may have been destined to confine the victims devoted to human sacrifices, or to receive their remains. A considerable number of similar pits has been recently discovered in the rocks of the Department of La Dordogne. At the bottom were bones, and in the sides stone rings to attach the captives.<sup>1</sup>

The Loire bathes the foot of the rising ground on which was erected the fortress of Vindocinum (Vendôme) ; but at this spot it is divided into numerous branches, forming an archipelago of small islands, low and marshy. On the most elevated of these islets, and the largest, in the centre of the marsh, were constructed the houses of wood and earth which formed the Gallic hamlet, wherein dwelt the clients and the serfs, whilst the nobles and warriors inhabited the citadel. It is now occupied by the quarter extending from the Church of St. Martin to that of St. Pierre

<sup>1</sup> In the caves of the Kaurân a particular *chamber* was appropriated to the storing away of corn and food generally. They appear to have contained "*chambers for religious meetings*". There are striking analogies between these caves in the East, and those in the West. The question as to Druidical temples and places of religious worship is *most* important. It is scarcely presumable that the Celts were thus shut up without provision for religious worship. What are the grounds for believing that some of these chambers and caves were appropriated to that purpose? We should not forget, in all these inquiries, that the Celts of central Gaul appear to have been *much* more advanced in civilisation than their Armorican and Belgian *confrères* at the time of the Roman invasion. (See *Bulletin de la Société Géographique de la France*, January 1856.)

la Motte, and is the only part of the town above water in the highest inundations.

Placed between the two great capitals of the Carnutes and the Turones, Vendôme must then have been of some importance as a place of passage. The different arms of the river were crossed from islet to islet by fords or bridges, called "Les Ponts Chartrains" ("Pontes Carnotenses"). Nothing is more common in our central provinces, on ancient Roman or Gallic roads, than to meet with long and narrow causeways, intersected by a series of little bridges, over marshes or rivers, at places where islands intersecting their course rendered the passage more easy.

The origin of these constructions is generally unknown, and if we follow, traditionally, the traces of their existence, we shall arrive at the Celtic era. These bridges were kept up at the cost of the cities, who received tolls there,—an important branch of the public revenues. Cæsar (*De Bello Gallico*, lib. i) attributes the credit which Dumnorix enjoyed in the city of Autun to the riches which he had acquired by obtaining a general concession to farm all the tolls. The city of the Carnutes maintained similar bridges at all the extremities of its territories on the great roads of communication. A "Pont Chartrain" is found at Vendôme; another beyond Orléans, on the road to Sens. At Blois is a causeway, extending more than a kilomètre in length, across the marsh formed by the river Cosson, on the left bank of the Loire. On the side of Dreux, on the road to Paris, the village of Pontchartrain indicates by its name the existence of a similar way, always near the limits of the city territory.

Besides these national means of communication there existed secondary ones, maintained by each locality, for commercial intercourse. The bridges were placed under the special protection of the god presiding over commerce. These were called by the Romans "Pontes Mercurii"; and after the introduction of Christianity adopted generally the name of "Bridges of St. Michael" ("Ponts St. Michel"), for the resemblance of their effigies caused the name of the Archangel to be substituted for that of the winged messenger of Jupiter.<sup>1</sup> At Blois a long causeway, in ruins, known by the name of "Pont St. Michel", traverses the marsh on the left bank of the Loire, parallel with the Ponts Chartrains. Paris had also its Pont St. Michel, beside the principal communication (the great and the little bridge), between the two banks of the Seine. At Vendôme the line of

<sup>1</sup> One of the most remarkable remnants of these ancient consecrations to Mercury subsists in the name of the village of "Mont St. Michel, Mont Mercure", in the Department of La Vendée. (La Saussaye, *Origines de Blois*.)

the Ponts St. Michel commenced, like those of the Ponts Chartrains, at the issue of the gorge of the Faubourg St. Lubin, tending towards the north-west; passing over an artificial mound of earth constructed in order to raise the ground whereon was subsequently erected the Church of St. Pierre la Motte, which derived its name from it.

Speaking of the commune of Naveil (from the Latin *navis*, because the Loire was here crossed by means of a ferry, where there is now a bridge leading to the church), it is said that during the Gallic era a numerous population must have inhabited the rocks of Montrieux. Opposite these rocks, in the plain where is now the Church of Naveil, were found some Gallic sepulchres of stone, in the form of troughs, with coins and ornaments in bronze.<sup>1</sup>

---

*Extract from Yellow Note-Book, p. 23, "Anjou et ses Monuments", by MM. Godard Faultier and P. Hawke. Angers, 1839.*

The *tombelles* in Anjou vary from 15 to 24 m. in height. There are two at Doué, two at Viliers, two in the neighbourhood of Montreuil-Bellay. It is remarkable that they are near small towns. In the arrondissement of Beaupreau, Monfaucon formerly possessed *three*, forming a triangle; *two* are destroyed.

There is a well authenticated historical proof that two *tombelles* at least, in Anjou, were set up as "heaps of witness" to mark territorial boundaries, but not prior to the Roman conquest.

<sup>1</sup> "In the prolongation of this range towards the east, at the "Tertre de Huchepie", the construction of some earthworks laid open a Gallic sepulchral cave filled in by a slip. In it were found some bones, a sabre with a very wide blade, some Celtic stone axes, and in a *niche hollowed out in the rock*, a *lamp* of coarse pottery, but of an elegant and not common form.

---



## ROMAN COINS FOUND IN MONMOUTH-SHIRE.

### I. CAERLEON AND CAERWENT.

THE coins of the Romans which have been found in the neighbourhood of Caerleon and Caerwent extend over almost the whole period of their occupation of this island, and tend to prove that the Second Legion was not withdrawn from this district till the final departure of the conquerors took place. It is a remarkable fact that no coins of the Emperor Diocletian occur in this locality, and the only one which bears his name is described by Mr. Lee as "evidently a forgery of Carausius, for it not only bears the titles AVGGG, acknowledging him as joint Emperor, but it is evidently of his peculiar fabric." On the other hand, considerable numbers of the coins of Carausius have been discovered; and the same fact holds good in the neighbouring district of the Forest of Dean, where large numbers of Roman coins have been found. Probably the usurper had his headquarters at Caerleon, and knew that the Second Legion was to be relied upon for his protection, though it is somewhat difficult to account for the absence of any of the coins of Diocletian, which must have been in circulation before Carausius commenced his rebellion; and it would appear probable that he actually recalled the money issued from the Roman mint, lest its influence should weaken his self-assumed authority.

The following list is compiled almost entirely from Mr. Lee's catalogue in *Isca Silurum*; for though large numbers of coins have been found in this district during past years, no other record of them has been kept, and they are now dispersed far and near. A few years ago the land within the walls of Caerwent was a

very storehouse of such relics, and few cottages were without some specimens which had been unearthed by their owners. Most of these were third brass coins of the later Emperors, particularly those of the Constantine series; and amongst those in my possession are some good specimens of most of the Emperors from Constantius to Arcadius. Mr. Till of Ty Mawr Farm, Caerwent, has a large number of silver and brass coins which have been found on his own and neighbouring farms, and amongst them there are coins of most of the Emperors in the following list, and some good specimens of Carausius and Allectus, one of the former being a new type.

## M. BAGNALL-OAKELEY.

*Roman Coins found at Caerwent, and described in "Isca Silurum":*

	Silver.	Brass			Tot.
		I.	II.	III.	
Hadrianus . . . . .	1				1
Antoninus Pius . . . . .	1				1
Sept. Severus . . . . .	1				1
M. Aurelius Antoninus (Caracalla). This is a large silver coin . . . . .	1				1
M. Aurelius Antoninus (Elagabalus) . . . . .	1				1
Julia Mæsa . . . . .	1				1
Julia Mammæa. Plated . . . . .	1				1
Alex. Severus . . . . .	2				2
Gordianus . . . . .	3				3
Philippus Sen. . . . .	4				4
Philippus Jun. . . . .	1				1
Marcia Otacillia . . . . .	2				2
Trajanus Decius . . . . .	1				1
Herennia Etrucilla . . . . .	3				3
Trebonius Gallus . . . . .	1				1
Volusianus . . . . .	1				1
Æmillianus . . . . .	1				1
Valerianus Sen. . . . .	3				3
Valerianus Jun. . . . .	2				2
Gallienus . . . . .	2			3	5
Salonina . . . . .	3				3
Postumus . . . . .				1	1
Tetricus Sen. . . . .				1	1
Claudius Got. . . . .				2	2
Carausius . . . . .				4	4
Allectus . . . . .				3	3

	Gold.	Silver.	I.	Brass II.	III.	Tot.
Constantinus . . . . .	.	.	.	.	1	1
Crispus . . . . .	.	.	.	.	1	1
Constans . . . . .	.	.	.	2	3	5
Constantinus Jun. . . . .	.	.	1	.	4	5
Magnentius . . . . .	.	.	.	1	.	1
Julianus . . . . .	.	.	1	.	.	1
Helena . . . . .	.	.	.	.	1	1
Valentinianus Sen. . . . .	.	.	.	.	1	1

*Coins found at Caerleon.*

Claudius . . . . .	.	.	.	.	1	.	1
Nero . . . . .	.	.	.	.	1	.	1
Vespasianus. Three are plated coins . . . . .	.	.	.	.	9	.	18
Titus . . . . .	.	.	.	.	1	2	3
Domitianus . . . . .	.	.	.	.	1	3	4
Nerva. Plated . . . . .	.	.	.	.	1	2	3
Trajanus . . . . .	.	.	.	.	4	4	15
Hadrianus. The 1st brass is probably a medallion . . . . .	.	.	.	.	1	2	11
Antoninus Pius . . . . .	.	.	.	.	1	5	18
Faustina Sen. . . . .	.	.	.	.	1	.	1
M. Aurelius . . . . .	.	.	.	.	1	3	4
Faustina Jun. . . . .	.	.	.	.	1	2	6
Lucius Verus . . . . .	.	.	.	.	.	2	2
Lucilla . . . . .	.	.	.	.	.	2	2
Commodus . . . . .	.	.	.	.	2	.	4
Sept. Severus. Two are plated . . . . .	.	.	.	.	10	1	11
Julia . . . . .	.	.	.	.	3	.	4
M. Aurelius (Caracalla). One base silver . . . . .	.	.	.	.	8	.	8
Macrinus . . . . .	.	.	.	.	1	.	1
Julia Soæmias . . . . .	.	.	.	.	1	.	1
Alex. Severus. One silver of large size . . . . .	.	.	.	.	2	2	5
Gordianus . . . . .	.	.	.	.	1	2	3
Philippus Sen. . . . .	.	.	.	.	1	1	2
Philippus Jun. Base metal . . . . .	.	.	.	.	1	.	1
Gallienus . . . . .	.	.	.	.	1	.	1
Salonina. One base metal . . . . .	.	.	.	.	2	.	3
Postumus. Base metal . . . . .	.	.	.	.	1	.	4
Victorinus . . . . .	.	.	.	.	.	.	2
Tetricus Sen. . . . .	.	.	.	.	.	.	8
Tetricus Jun. . . . .	.	.	.	.	.	.	3
Claudius Got. . . . .	.	.	.	.	.	.	8
Quentillus. Base metal . . . . .	.	.	.	.	1	.	1
Probus . . . . .	.	.	.	.	.	.	1
Dioclesianus. Evidently a forgery of Carausius . . . . .	.	.	.	.	.	.	1
Maximianus . . . . .	.	.	.	.	.	2	2
Carausius. One fine silver, one plated . . . . .	.	.	.	.	2	.	15

				Brass		Tot.
		Gold.	Silver.	I.	II.	
Allectus	.	.	.			5
G. Maximianus.	Both plated	.	2	3		5
Licinius	.	.	.			4
Constantius	.	.	.		1	1
Constantinus	.	.	.			33
Crispus	.	.	.			1
Helena .	.	.	.			1
Fausta .	.	.	.			1
Constantinus Jun.	.	.	.			4
Constans	.	.	.			11
Constantius	.	.	.			9
Magnentius	.	.	.		5	9
Decentius	.	.	.		2	1
Valentinianus Sen.	.	.	.			1
Valens .	.	.	.			6
Gratianus	.	.	.			1
Arcadius	.	.	.			1
Constantinapolis	.	.	.			7
Urbs Roma	.	.	.			13

A larger number of Roman coins were found in a quarry called "Wentwood Mill", in 1860; but, unfortunately, the pot which contained them was filled with water, and the coins were in a very bad condition. They are all of the metal called billon, and were coined to represent silver denarii, though some of them are of the lowest standard, and might almost be mistaken for third brass. The whole hoard contained about 1,300 or 1,400 coins, and of these 53 have been described by Mr. Lee. They are of the following reigns:--Gallienus, Claudius Gothicus, Postumus, Victorinus, the Tetrici, Tacitus, and Carausius. Of this usurper there are 4 coins.



## ECCLESIASTICAL APPOINTMENTS,

## PATENT ROLLS, CHARLES II.

*(Continued from p. 144.)*

- Carpendar, William, clk., M.A., rector of Llangellor, co. Carmarthen. Westm., 27 Aug. (12 Chas. II, p. 4, No. 189.)
- Carpenter, Henry, clk., Canon or Prebendary of Windsor, *vice* George Hall, S.T.P., promoted to be Bishop of Chester. Westm., 14 May. (14 Chas. II, p. 19, No. 28; p. 26, No. 3.)
- „ William, clk., rector of Stainton-super-Wye, Hereford dioc., *vice* Roger Braiton, deceased. Westm., 7 Jan. (12 Chas. II, p. 1, No. 19.)
- Carter, John, S.T.B., Archdeacon of Chester. Westm., 19 Oct. (12 Chas. II, p. 2, No. 94; p. 4, No. 43.)
- Chamberlaine, Edward, clk., rector of Machenlith, *alias* Maghuntley, co. Montgomery. Westm., 12 Oct. (12 Chas. II, p. 1, No. 111.)
- Clarke, James, clk., B.A., rector of Fittes, co. Salop. Westm., 10 May. (13 Chas. II, p. 47, No. 234.)
- Cleaveland, William, rector of Oldbury, co. Salop, Hereford dioc., *vice* ..... Jeffcott, resigned. Westm., 10 Aug. (13 Chas. II, p. 47, No. 167.)
- Clutterbuck (Clutterbucke), clk., rector of Llandrillo in Idermon, co. Merioneth, *vice* John Taylor ceded. Westm., 11 Sept. (12 Chas. II, p. 4, No. 122.)
- Coke, William, clk., M.A., presentation to the first part or portion of the prebend or rectory of Bromyard, co. and dioc. of Hereford, *vice* John Cooke, clk., M.A., resigned. Westm., 15 March. (16 Chas. II, p. 19, No.  $\frac{1}{2}$ .)
- Collins, John, clk., rector of Killyman Llwyd, co. Carmarthen. Westm., 11 Aug. (12 Chas. II, p. 1, No. 292.)
- Comynes (Comyns), Christopher, clk., M.A., vicar of Presse, Lichfield and Coventry dioc., *vice* James Fleetwood, S.T.P., resigned. Westm., 24 Oct. (12 Chas. II, p. 1, No. 97.)
- Conant, John, S.T.P., rector of Exeter College, Oxford; rector of Abergelly, co. Denbigh. Westm., 4 Aug. (12 Chas. II, p. 3, No. 107.)
- Cooke, Thomas, clk., Archdeacon of Salop. Westm., 7 Aug. (12 Chas. II, p. 3, No. 103; p. 19, No. 52.)
- Cragg (Cragge), John, clk., M.A., rector of Wolves Newton, co. Monmouth. Westm., 29 Nov. (12 Chas. II, p. 1, No. 49.)
- Creed (Creede), William, clk., S.T.B., Prebendary or Canon of Llan-nemch, with the corrody of Llangadock, in the collegiate

- church of Brecon, St. David's dioc. Westm., 20 July. (12 Charles II, p. 19, Nos. 131A, 132.)
- Cressett, James, clk., M.A., rector of Llandrillo, co. Denbigh, St. Asaph dioc., *vice* Timothy Baldwyn, LL.D., ceded. Westm., 18 June. (12 Chas. II, p. 1, No. 443.)
- Davies, Athanasius, clk., rector of St. Lythan, co. Glamorgan. Westm., 4 Sept. (12 Charles II, p. 1, No. 201.)
- „ Edward, clk., Prebendary or Canon of Warthacoume in Llandaff Cathedral, *vice* Dr. Chafine deceased. Westm., 24 Aug. (12 Chas. II, p. 4, Nos. 174, 175.)
- „ Francis, S.T.B., Archdeacon of Llandaffe, co. Glamorgan. Westm., 6 Aug. (12 Chas. II, p. 3, No. 104; p. 19, No. 53.)
- „ John, clk., rector of Newborough, Bangor dioc. Westm., 17 July. (12 Chas. II, p. 1, No. 386.)
- „ Randolph, clk., vicar of Myvod, co. Montgomery. Westm., 25 Aug. (12 Chas. II, p. 1, No. 222.)
- Davis, John, clk., vicar of Llandeway Rutherow, co. Monmouth, Llandaff dioc. Westm., 20 Feb. (13 Chas. II, p. 47, No. 86.)
- Deare, Thomas, B.A., rector of St. Juliett's, co. Glamorgan. Westm., 6 Aug. (12 Chas. II, p. 1, No. 303.)
- Delahay, John, clk., vicar of Cloddock, co. Hereford, St. David's dioc., *vice* Morgan Delahay, his father, deceased. Westm., 9 Dec. (13 Chas. II, p. 47, No. 116.)
- Dolben, John, M.A., Canon or Prebendary of Oxford, *vice* Robert Paine, S.T.P., deceased. Westm., 9 July. (12 Chas. II, p. 3, No. 135; p. 19, No. 164.)
- „ John, S.T.P., rector of Newington-cum-Britwell, Canterbury dioc., *vice* Gilbert Sheldon, S.T.P., promoted to be Bishop of London. Westm., 5 Nov. (12 Charles II, p. 1, No. 79.)
- „ John, S.T.P., one of the chaplains in ordinary to the King, Dean of Westminster, void by the promotion of the last Dean to the bishopric of Worcester. Westm., 2 Dec. (14 Chas. II, p. 2, No. 30; p. 19, No. 14.)
- Draycott, John, clk., M.A., rector of Llandeniolin, Bangor dioc. Westm., 22 June. (17 Chas. II, p. 3, No. 62.)
- Du Moulin, Peter, S.T.P., rector of Llanrhayader in Kenmeath, co. Denbigh, Bangor dioc., *vice* Peter du Moulin, deceased. Westm., 28 June. (12 Charles II, p. 3, No. 173.)
- „ Prebendary or Canon of Canterbury, *vice* Peter du Moulin, S.T.P., deceased. Westm., 29 June. (12 Chas. II, p. 3, No. 158; p. 19, No. 179.)
- Eaton, Owen, clk., rector of Corwen, co. Merioneth. Westm., 20 June. (12 Chas. II, p. 1, No. 440.)
- Edward, Samuel, M.A., rector of Poole Chroham, co. Pembroke, *vice* ... Smart, deceased. Westm., 25 Aug. (12 Chas. II, p. 1, No. 251.)

- Edwards, Samuel, clk., Canon or Prebendary of Llangan, co. Pembroke, in St. David's Cathedral, *vice* Henry Griffith deceased. 12 and [17] Sept. (12 Chas. II, p. 4, Nos. 125, 126.)
- Elles (Ellis), John, clk., rector of Wolvesnewton, *alias* Villa Novi Lupi, co. Monmouth, Llandaff dioc. Oxford, 20 Oct. (17 Chas. II, p. 3, No. 40.)
- „ John, clk., M.A., Precentor of St. David's Cathedral, *vice* William Thomas, S.T.P., promoted to be Bishop of St. David's. Westm., 14 March. (30 Chas. II, p. 1, No. 26.)
- „ Thomas, clk., S.T.P., rector of Dolgelly, co. Merioneth, Bangor dioc. Oxford, 15 Jan. (17 Chas. II, p. 3, No. 25.)
- Evance, Cornelius, clk., presentation to the second portion or left part of the rectory of Westbury, co. Salop, Lichfield and Coventry dioc., *vice* Thomas Mall deceased. Westm., 11 May. (17 Chas. II, p. 3, No. 69.)
- Evans, John, rector of Llanmerewigg, co. Montgomery. Westm., 24 Aug. (12 Chas. II, p. 1, No. 255.)
- „ Michael, S.T.P., Prebendary or Canon of Llangynllo, in the collegiate church of Brecon, St. David's dioc., *vice* ..... Stall deceased. Westm., 6 and 12 Sept. (12 Chas. II, p. 4, Nos. 103, 104.)
- „ Walter, clk., Prebendary or Canon of Llandissillio, in the collegiate church of Brecon [co. Carmarthen],<sup>1</sup> St. David's dioc. Westm., 4 Oct. (12 Charles II, p. 4, No. 49.)
- Eyton, David, clk., rector of Bottvarry, co. Flint. Westm., 16 Aug. (12 Chas. II, p. 1, No. 279.)
- „ Owen, clk., vicar of Corwen, co. Merioneth. Westm., 30 Aug. (12 Chas. II, p. 1, No. 215.)
- Feild, Playfer, clk., vicar of Caerwent, co. Monmouth. Westm., 17 Aug. (12 Chas. II, p. 1, No. 273.)
- Feilding, John, clk., Canon Residentiary of Salisbury, *vice* Wm. Lloyd, S.T.P., promoted to be Bishop of St. Asaph. Westm., 6 Oct. (32 Chas. II, p. 3, No. 9.)
- Fenton, Ralph, rector of Ludlow, co. Salop, Hereford dioc. Westm., 4 Nov. (13 Chas. II, p. 47, No. 131.)
- Fowkes, John, clk., rector of Llangadvan, co. Montgomery. Westm., 17 July. (12 Chas. II, p. 1, No. 388.)
- Fowlkes, John, clk., rector of Llanymowthwy, co. Merioneth. Westm., 6 Aug. (12 Charles II, p. 1, No. 302.)
- Freeman, Thomas, clk., rector of Hubberston and Johnston, with the vicarage of Staynton, co. Pembroke, *vice* ... Baleham ceded. Westm., 25 Sept. (12 Chas. II, p. 1, No. 136.)
- Gamage, Edward, clk., M.A., Archdeacon of Llandaff, *vice* Francis Davies, S.T.P., promoted to be Bishop of Llandaff. Westm., 3 Dec. (19 Chas. II, p. 5, No. 23.)
- „ Nathaniel, clk., vicar of Newcastle, co. Glamorgan. Westm., 20 July. (12 Chas. II, p. 1, No. 369.)

<sup>1</sup> *Sic.*

- Gittins, Thomas, clk., vicar of Lapington, co. Salop. Westm., 5 Sept. (13 Chas. II, p. 47, No. 157.)
- Glemham, Henry, S.T.P., Dean of Bristol, *vice* Mathew Nicholas, S.T.P., promoted to be Dean of St. Paul's, London. Westm., 19 July. (12 Chas. II, p. 3, No. 15 ; p. 19, No. 118.)
- Godwin (Godwyn), Thomas, clk., Prebendary or Canon of Prato Majore in Hereford Cathedral. Westm., 10 Oct. (12 Chas. II, p. 4, Nos. 44, 45.)
- Good, Thomas, Prebendary or Canon of Bishops in Hereford Cathedral. Westm., 17 July. (12 Chas. II, p. 19, Nos. 108, 109.)
- „ Thomas, S.T.P., rector of Culmington, co. Salop. Westm., 23 Nov. (12 Chas. II, p. 1, No. 62.)
- Griffith, Owen, clk., M.A., rector of Vaynor, co. Brecon. Westm., 23 July. (12 Chas. II, p. 1, No. 336.)
- „ Owen, clk., rector of Llandeavillog, co. Brecon, St. David's dioc. Westm., 9 Sept. (14 Chas. II, p. 19, No. 173).
- “ Silvanus, clk., vicar of Llanbyster, co. Radnor, St. David's dioc. Westm., 24 Aug. (12 Chas. II, p. 1, No. 224.)
- Gwynn, Lewis, clk., rector of Manavon, co. Montgomery. Westm., 3 July. (12 Chas. II, p. 1, No. 422.)
- Harries, Richard, clk., vicar of Egglis Er, co. Pembroke, St. David's dioc.; *vice* Philip Bowen, clk., ceded. Westm., 17 Jan. (13 Chas. II, p. 47, No. 90.)
- Hayward, Roger, clk., vicar of St. Chadd in the town of Shrewsbury, Lichfield and Coventry dioc. Westm., 12 Nov. (14 Chas. II, p. 19, No. 104.)
- Heylyn (Heylin), Richard, clk., Canon or Prebendary in Oxford Cathedral; *vice* Robert Sanderson, S.T.P., promoted. Westm., 25 July. (12 Chas. II, p. 19, No. 95 ; p. 2, No. 142, under date 16 Nov.)
- Hicks, George, S.T.P., Dean of Worcester; *vice* William Thomas, Bishop of St. David's, promoted to be Bishop of Worcester. Westm., 6 Oct. (35 Chas. II, p. 2, No. 4.)
- Higgs, Daniel, clk., rector of Portynon, co. Glamorgan. Westm., 17 Aug. (12 Chas. II, p. 1, No. 269.)
- Hilliard, Thomas, clk., rector of Newton Notage, co. Glamorgan. Westm., 6 Sept. (12 Chas. II, p. 1, No. 195.)
- Hodges, Thomas, S.T.P., Prebendary or Canon of Huntington in Hereford Cathedral; *vice* Herbert Crofts, S.T.P., promoted to be Bishop of Hereford. Westm., 10 Feb. (13 Chas. II, p. 47, No. 47.)
- Holland, Thomas, clk., Prebendary or Canon of Pionia Parvia in Hereford Cathedral. Westm., 5 Sept. (12 Chas. II, p. 4, Nos. 143, 144.)
- Hooper, William, clk., deacon of Cleobury Mortimer, co. Salop; *vice* Thomas Hayles, deceased. Westm., 14 Oct. (14 Chas. II, p. 19, No. 18.)



- Hoskins, John, clk., vicar of Ellesmere, co. Salop. Westm., 23 Nov. (12 Chas. II, p. 1, No. 60.)
- Houghton, William, clk., M.A., rector of Ilston, co. Glamorgan. Westm., 23 July. (12 Chas. II, p. 1, No. 366.)
- Hudson, George, clk., B.A., vicar of Baschurch, co. Salop, Lichfield and Coventry dioc. Westm., 6 Nov. (14 Chas. II, p. 19, No. 108.)
- Hughes, John, clk., rector of Darowen, co. Montgomery. Westm., 24 July. (12 Chas. II, p. 1, No. 353.)
- „ William, clk., vicar of Demerchion, co. Flint, St. Asaph dioc. Westm., 8 Sept. (12 Chas. II, p. 1, No. 180.)
- Humphreys, Humfrey, clk., S.T.P., Canon of Bangor; Dean of Bangor, with the canonry and prebend and parish churches annexed to same; *vice* William Lloyd, S.T.P., promoted to be Bishop of St. Asaph. Westm., 14 Oct. (32 Chas. II, p. 3, No. 7.)
- James, David, clk., M.A., rector of Kelrhedyn, co. Pembroke, St. David's dioc. Westm., 4 July. (13 Chas. II, p. 47, No. 188.)
- Jefferyes, Howell, clk., rector of Bedwes, with the church of Rudry annexed, cos. Monmouth and Glamorgan. Westm., 16 July. (12 Chas. II, p. 1, No. 393.)
- Johnson, Martin, clk., M.A., vicar of Dylwyn, co. Heref. Westm., 20 July. (12 Chas. II, p. 1, No. 361.)
- Jones, David, clk., rector of Maesmynys, co. Brecon. Westm., 6 Aug. 12 Chas. II, p. 1, No. 311.)
- „ David, clk., M.A., rector of Lamereing, co. Montgomery. Westm., 7 Aug. (12 Chas. II, p. 1, No. 274.)
- „ David, clk., M.A., vicar of Bettus Abergeley, co. Denbigh; *vice* Richard Price, deceased. Westm., 28 Aug. (12 Chas. II, p. 1, No. 220.)
- „ Edward, clk., Prebendary or Canon of Morton-cum-WHAD-den, in Hereford Cathedral. Westm., 27 Aug. (12 Chas. II, p. 4, Nos. 182, 183.)
- „ Gregory, clk., M.A., rector of Penderyn, co. Brecon. Westm., 29 June. (12 Chas. II, p. 1, No. 424.)
- „ James, rector of Kellybeyll, co. Glamorgan. Westm., 4 July. (12 Chas. II, p. 1, No. 421.)
- „ John, Prebendary or Canon of Llanall-waith, *alias* Llanell-*wey*, pertaining to the collegiate church of Brecon, St. David's dioc.; *vice* [Isaac] Singleton, deceased. Westm., 5 Oct. (12 Chas. II, p. 4, Nos. 51, 52.)
- „ Rees, clk., rector of Llanvawr, co. Merioneth. Westm., 2 Aug. (12 Chas. II, p. 1, No. 323.)
- „ Roger, rector of Mountgomery, co. Montgomery; *vice* Dr. Coote, clk., deceased. Westm., 11 June. (12 Chas. II, p. 1, No. 448.)
- „ Roger, clk., Prebendary or Canon of Trallenge, in the collegiate church of Brecon, St. David's dioc.: *vice* .....

- Brookes, deceased. Westm., 18 Sept. (12 Chas. II, p. 4, Nos. 95, 96.)
- Jones, Samuel, B.A., rector of Llandegla, co. Denbigh. Westm., 30 July. (12 Chas. II, p. 1, No. 299.)
- „ Thomas, clk., rector of Kevenllyce, co. Radnor. Westm., 24 July. (12 Chas. II, p. 1, No. 357.)
- „ Thomas, clk., M.A., rector of Llandurnog, *alias* Llandurnack, co. Denbigh, Bangor dioc., and province of Canterbury. Oxford, 11 Nov. (17 Chas. II, p. 3, No. 37.)
- „ William, clk., M.A., Archdeacon of Caermarthen. Westm., 13 Aug. (12 Chas. II, p. 3, No. 172; p. 19, No. 181.)
- Kiffin, David, clk., vicar of Sciviog, co. Flint. Westm., 21 Sept. (12 Chas. II, p. 1, No. 135.)
- King, Godfrey, LL.B., Archdeacon of Suffolk; *vice* Lawrence Womock, S.T.P., promoted to be Bishop of St. David's. Westm., 12 Dec. (35 Chas. II, p. 2, No. 5.)
- Langford, William, clk., rector of Kencheste, co. and dioc. of Hereford. Westm., 22 Feb. (13 Chas. II, p. 47, No. 84.)
- Lewies, Stephen, clk., Prebendary or Canon of St. Herman in the collegiate church of Brecon, St. David's dioc.; *vice* ..... Richard, deceased. Westm., 13 Sept. (12 Chas. II, p. 4, Nos. 23, 24.)
- Lewis, Edward, clk., Prebendary or Canon of Maghtred in the collegiate church of Brecon, St. David's dioc.; *vice* Dr. Vaughan, deceased. Westm., 7 Sept. (12 Chas. II, p. 4, Nos. 123, 124.)
- „ Philip, clk., vicar of Presteygne, cos. Radnor and Hereford; *vice* John Scull, clk., deceased. Westm., 24 July. (12 Chas. II, p. 2, No. 100.)
- „ Philip, M.A., rector of Presteigne, cos. Hereford and Radnor, Hereford dioc. Westm., 27 Feb. (14 Chas. II, p. 26, No. 26.)
- Llewellyn, John, clk., vicar of Stainton with the rectory of Johnston; co. Pembroke, St. David's dioc. Westm., 31 Jan. (14 Chas. II, p. 19, No. 51.)
- Lloyd (Loyde, Loyd), Charles, clk., rector of Blethvaugh, co. Radnor. Westm., 13 August. (12 Chas. II, p. 1, No. 284.)
- „ David, clk., B.A., rector of Llanllouchayara, co. Cardigan. Westm., 16 July. (12 Chas. II, p. 1, No. 389.)
- „ David (of Ruthin in North Wales), LL.D., Dean of St. Asaph, co. Flint; *vice* Andrew Morris, deceased. Westm., 30 July. (12 Chas. II, p. 2, No. 110; p. 19, No. 75.)
- „ David, clk., M.A., vicar of Llanvaddrick, Bangor dioc. Westm., 30 Sept. (16 Chas. II, p. 19, No.  $\frac{1}{45}$ .)
- „ Evan, clk., rector of Gladestry, co. Radnor, St. David's dioc. Westm., 15 July. (16 Chas. II, p. 19, No.  $\frac{1}{51}$ .)
- „ Humfrey, clk., Canon or Prebendary of Ampleford in York Cathedral. Westm., 30 July. (12 Chas. II, p. 2, No. 131; p. 19, No. 79.)

(To be continued.)

## Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

---

SIR,—Since it is my desire always to be as accurate as possible, even small errors leading sometimes to great results, the following particulars relating to the Leeswood Bible will, I hope, correct misapprehensions which might otherwise arise.

Mr. Phillimore assures me that he has ceased to collect rare books, but that the above named work was, he believes, sold by Mr. Eaton to some one in the north of England, who sent it to be sold at Messrs. Puttick and Simpson's auction, where it was bought by Mr. Toon, a bookseller, for Mr. Phillimore, he agreeing to give in exchange a Spanish Bible which he had previously purchased from Mr. Toon.

After careful examination of the original, he has given me the following translation of the manuscript note on the twelfth verse of the fifty-third chapter of the prophet Isaiah :—

“Neu efe a wel Had Pa rai a estyn eu dyddiau ; a  
 Or, He shall see seed who (plural) shall extend their days, and  
 bwriad grasol Jehofah a lwydda yn ei law.  
 (the) gracious purpose of Jehovah shall prosper in his hand.  
 O lafur ei enaid y gwel ffrwyth ac a foddlonir.  
 Of the labour of his soul he shall see fruit and shall be satisfied.  
 Rhoddaf lawer ido yn rhan ar cedyrn a  
 I will give many to him as a portion, and the strong (ones) shall  
 rana Efe yn ysbail.  
 he divide as a spoil. Louth. J E.”

Mr. Lloyd Fletcher, of Nerquis, also kindly informs me that there was no connection between the families of Griffiths of Rhual and Griffiths of Ty Newydd. The latter place is situated opposite to the celebrated iron gates at Leeswood, but belongs to the Pentre Hobyn, and not to the Leeswood estate. It is, therefore, probable that the memorial inscriptions were simply placed in the Bible when in the possession of Mr. Joseph Eaton, a local antiquary, and have no reference to its ownership.

Yours truly,

H. F. J. VAUGHAN.

30, Edwardes Square, Kensington, W.  
 25 June 1886.

---

## Miscellaneous Notices.

---

**FIND OF COINS.**—A number of coins, said to be one hundred and twenty-five, has been dug up on a farm adjoining that named Monachty Gwyn, in Caernarvonshire, belonging to Mrs. Jones Parry of Aberdunant, and at a spot not far from Bwlch Derwen. Previously to this a curiously hard and black wooden pail, somewhat similar in shape to the large tin milk-pails seen on railways, having golden hoops, and a handle at the top, was dug out of the turbary. Both of these finds were made within a mile of Monachty Gwyn. The coins would seem to have disappeared; but the man who dug up the pail has since become suddenly rich enough to purchase two cows, which would seem to furnish grounds for conjecture that coins may have been discovered by him also, together with the pail.  
H. W. L.

---

**A MONUMENTAL (?) STONE.**—On a small farm near Aberdunant, named Y Fach Goch, is to be seen a curious stone having a monumental appearance. The oldest inhabitant of the hamlet of Prenteg, Sian Griffith, who attained her ninety-fifth year in June 1886, tells a tale thereanent to the effect that it was talked of as having much gold beneath it when she was a girl. It was said that whoever should dig down to get it would raise such a storm of thunder and lightning as the world has never known, and that they would wish they were dead.  
H. W. L.

---

**ANCIENT GRAVES UNDER MOEL GEST.**—The same old woman by whom has been preserved the above tradition of the treasure buried beneath the stone, tells also that her grandfather often spoke of “the numbers and numbers of graves” that there were on the hill below Moel y Gest, between Morva Lodge and Tirlnontir (*sic*) Bwlch.  
H. W. L.

---

**FIND OF CARVED WOOD.**—A tenant of Mrs. Jones Parry of Aberdunant, living at Voel Vodel Farm, near Porth Nigel, lately presented her with two pieces of curiously carved wood, both of which she stated had been picked up on the shore, near Bardsey Island. One has the shape of a shield, bearing a chevron charged with five ermine spots between four bulls’ heads, three and one. The whole is of dark wood.

The other piece of wood is a panel, thinner and more battered than the former, and was originally painted white. Upon it is carved a mail dexter arm issuing from a wreath, with closed hand holding a branch of broom, from which depends a chain of half the



length of the arm, with a padlock engraved with a leopard's head at the end of the chain. The mail is of plate-armour, with vambrace at the elbow, above and below which is a double plate fastened by four round rivets.

For all this information the Society is indebted to Mrs. Jones Parry of Aberdunant. H. W. L.

BISHOP MORGAN'S WELSH TRANSLATION OF THE BIBLE.—Fuller, in his *Church History* (vol. iii, p. 459), gives the following piece of information, which we believe will be new to many of our readers, as it has been to ourselves :—

A.D. 1640.—“Towards the close of the Convocation Dr. Griffith, a clerk for some Welsh diocess (whose moderate carriage all the while was commendable), made a motion that there might be a new edition of the Welsh Church Bible, some sixty years since first translated into Welsh by the worthy endeavours of Bishop Morgan, but not without many mistakes and omissions of the printer. He insisted on two most remarkable,—a whole verse left out (Exodus xii) concerning the angel's passing over the houses besprinkled with blood, which mangleth the sense of the whole chapter; another (Habakkuk ii, 5), where that passage, ‘He is a proud man’, is wholly omitted. The matter was committed to the care of the Welsh Bishops, who, I fear, surprised with the troublesome times, effected nothing therein.”

It is curious that Bishop Parry, who revised the Bishops' translation, and takes, as he deserves, no small credit for his work, did not notice these omissions in his edition of 1620; for they are still omitted in the first portable edition, published at the expense of Sir Thomas Myddelton and Mr. Rowland Heylyn, in 1630, from which we quote the verses in question in order to show, by comparison with the Authorised Version, what exactly they were :—

#### BISHOP MORGAN.

Exod. xii, 13.—“A'r gwaedd fydd i chwi yn arwydd ar y tai lle byddoch chwi : ac ni bydd pla dinystriol arnoch pan darawyf dir yr Aipht.”

Habac. ii, 5.—“A hefyd gan ei fod yn troseddu trwy win ac heb aros gartref, yr hwn a helaetha ei feddwl fel uffern”...

#### AUTHORISED VERSION.

“A'r gwaed fydd i chwi yn arwydd ar y tai lle byddoch chwi : *a phan welwyf y gwaed, yna yr âf heibio i chwi*; ac ni bydd pla dinystriol arnoch chwi, pan darawyf dir yr Aipht.”

“A hefyd gan ei fod yn troseddu trwy win, *gwr balch yw efe* ac heb aros gartref, yr hwn a helaetha ei feddwl fel uffern.”

We are not able to say how soon the omissions were supplied; but as attention was now drawn to them, we may conclude that it was done at once. The next edition we are able to lay our hands upon is dated 1678, and is correct; but there had been two others

issued in the interval, viz. in 1654 and 1671, and we shall be glad to know whether they also have the omissions supplied.

D. R. T.

WE desire to draw the attention of our members to the following important undertaking, and we trust they may be induced to give it substantial support. We can speak for the suitability and excellence of the collotypes, and the Editor's name is a guarantee for the literary character of the series; but at present we regret to say that the number of subscribers is very small.

*Old Welsh Texts*, edited and revised by John Rhys, M.A., Professor of Celtic in the University of Oxford, and illustrated with Facsimiles.—The early literatures of England, France, Germany, and Scandinavia, have been the subject of profound study and research in recent years, and the most important texts in each have been rendered accessible to students in accurate and trustworthy editions; but the early literature of Wales has hitherto been less fortunate: indeed, there is not a single text of the more important Welsh MSS. of which we possess a critical edition for the use of students on a level with the requirements of modern scholarship. It is now proposed to make a vigorous effort towards removing this reproach by issuing a series of early Welsh texts which will approximate to the original as closely as the resources of modern typography will allow, and will be adequately illustrated with facsimiles. The volumes will be printed in octavo, in the best style of the Clarendon Press, so as to compare favourably with the publications of the Early English and Early French Text Societies. Although the number of Celtic scholars in Europe is steadily increasing, and the importance of the Celtic languages for the study of comparative philology is year by year obtaining wider recognition, the promoters of the undertaking appeal not only to professed scholars, but also to the wider circle of Welshmen, and of all who care for the honour of the Cymric name, for their co-operation and support in the work of preserving from destruction, and handing down to posterity, the literary monuments of the national past.

It is intended that the series shall embrace *The Black Book of Carmarthen*, *The Book of Aneurin*, *the Book of Taliessin*, *The Red Book of Hergest*, *The Mabinogion*, and *The Triads*. The first volume of the series will be a collotype facsimile of *The Black Book of Carmarthen*. Demy 8vo, cloth gilt, 30s.; royal 8vo, cloth gilt, 52s. 6d. By the courtesy of W. R. M. Wynne, of Peniarth, Esq., the Editor is in a position to offer a facsimile of this unique MS., the oldest in the language. It is, therefore, hoped that the response to this appeal will be such as to justify him in incurring the expense of collotype, the only process by which it is found possible to produce a facsimile satisfactory in every respect. Unless three hundred subscribers will come forward, or some liberal well-wisher offer his assistance, the palæographical features of this invaluable MS., notwithstanding every precaution, and the exemplary care taken of it

by the owner, must continue to run the risks which have overtaken so many of the treasures of ancient Welsh literature. All who are willing to help in this undertaking would greatly oblige by forwarding their names at an early date, as the work can only be done in the summer months.

A colotype specimen page will be sent by Mr. J. G. Evans, 7, Clarendon Villas, Oxford, on receipt of six penny stamps.

---

PLAS MAWR, CONWY.—This Elizabethan mansion was built in A.D. 1576-80, by Robert Wynne, son of John Wynne of Gwydyr, and uncle of Sir John Wynne, the historian, and subsequently became the property of the Mostyn family. As the house, which has now become the home of the Royal Cambrian Academy of Arts, is one of the most unique and well preserved specimens of Elizabethan architecture in the country, and is historically connected with many of the oldest families in North Wales, it deserves to be more generally known, and to be preserved in an enduring record. With this view a monograph has been prepared by Arthur Baker and Herbert Baker, the Architects of the Academy, of 14, Warwick Gardens, Kensington, London, consisting of a descriptive and historical account, and illustrated by twenty-two plates, including views, plans, and details of every feature of interest, carefully and accurately delineated by the authors from their sketches and measurements, and reproduced in facsimile by photo-lithography.

Having seen some of the specimen illustrations, we have much pleasure in recommending Mr. Baker's proposed work. The size will be about 15 ins. by 11 ins., and the price, we believe, £1.

---

“LLYFR GWERNEIGRON” (Brit. Mus. Add. MS. 14,935).—Under the above title is given a “miscellaneous collection by Lewis Morris.” The *Llyfr Gwerneigrion* itself does not form a part of the contents, only, as will be seen in folios 135-145, “an account of the authors and poems in the transcript made by W. Morris out of it, the names of men and places mentioned, and some observations by L. Morris on some words in the poems.” Gwerneigrion is an old mansion in the parish of St. Asaph, and in the seventeenth century was the residence of the Conways, a branch of the family of the Conways of Bodrhyddan.

The principal contents of the MS. are as follow :—List of Welsh words omitted by Dr. Davies and Mr. Llwyd, f. 2; index of the contents of the volume called *Prif feirdd Cymreig* (Add. 14,867), f. 8; index of the contents of the volume called *Y Delyn Ledr* (Add. 14,873), f. 10 b; vocabularies of *Welsh* terms, arranged under heads, with *English* explanations, f. 11; British measures, games, ancient officers of state, eponyms, etc., f. 16; letter from John Morgan to Moses Williams respecting a collection of Welsh proverbs, 13 May 1714, f. 20; catalogue of the British names of plants, out of Johnson's *Herbal*, 1663, f. 21; Welsh poem by Morgan Herbert, with his



epitaph, in *Welsh*, *Latin*, and *English*, and pedigree, f. 22; ancient Welsh paraphrase of the beginning of Genesis, f. 25; extracts from a Welsh MS. of William Jones, entitled "Casgliad didrefn", ff. 29, 34b, 42; proportion of the letters of the alphabet in English names, f. 30; history of the poetical contest between Edmund Prys, Archdeacon of Merionethshire, and William Cynwal, poet, f. 33; Welsh poems by Aneurin, f. 35; list of authorities used in compiling a book of pedigrees at Llanerch, 1761, f. 37; list of Welsh popular melodies, with the first lines of each, contained in a MS. at Maes y Porth, f. 38; accounts of, and extracts from, Welsh MSS. in the Mostyn and Llanerch Libraries and elsewhere, containing the "*Brut y Brenhinoedd*", ff. 39, 43b, 46b, 50b; "A true character of the deportment of the principal gentry for these 18 years last past, within the counties of Caermarthen, Pembroke, and Cardigan", by Colonel John Jones, f. 48; contents of Lord Powis' cabinet of fossils, etc., collected by L. Morris, f. 54; draughts of the great double microscope, f. 53b; vocabulary of words wherein the *Welsh* and *Irish* agree, and which the *Armoric Dictionary* hath not, f. 57; the *Armoric-English Vocabulary* in Llwyd's *Arch. Brit.*, compared with the *Welsh* and *Irish*, f. 73; the rivers of Wales, from Morden's maps, f. 106; copies of several ancient Latin grants of lands in Wales, f. 116; Welsh poems by Gwalchmai ab Meilyr, Kyndelw, Gwynvardd Brycheiniawg, Llywarch Prydydd y Moch, and Einiawn Waun, chiefly in the handwriting of Will. Morris, ff. 121, 127b; the ancient cities of Britain, out of Nennius, *The Triads*, etc., ff. 127, 200b, 211; Welsh poems by Meilyr Brydyt, with an *English* translation by L. Morris, f. 130; the "*Hoiane neu Borchellane*" of Merddin, with various readings and illustrations, f. 131; an account of the authors and poems in the transcript made by W. Morris out of the *Llyfr Gwerneigrön*, f. 135; names of men and places and people in the poems in the forementioned catalogue, f. 139; observations by L. Morris on some words in the above poems, f. 143; radicals in the Celtic, f. 145; names of the months in *Welsh*, *Cornish*, *Armoric*, and *Irish*, f. 147; Mr. Jas. Morgan's etymons of Welsh words, f. 148; the names of the British kings in Tyssilio's history, compared with Ponticus Virunnius and the three editions of Galfrid's translation, ff. 150, 160; an hypothetical history of Britain's first discovery, plantation, colonies, etc., f. 157b; portion of "A Dialogue between an English and a Cambro-Briton in Relation to the History and Antiquities of Great Britain", f. 164; notes on Galfridus compared with the Welsh copies, f. 166; vocabulary, in *Welsh*, of things that necessarily received names after the confusion of Babel, f. 169; queries upon the Welsh language by R. Morris, f. 173; "englyns" and short poems by Richard Phylips, Gruffudd Llwydd ap Davydd ap Eignion, Llywarch Hen, f. 174; letter giving an account of the burning of a Hindoo widow at Muxadabad, f. 175; ancient Welsh genealogies from various MSS., f. 177; list of English historians who agree with or differ from Geoffrey of Monmouth, or remain neuter, f. 199; remarks on the name of Bri-



tain, and names of reproach among the Britons, by L. Morris, f. 203; inquiries to be made in every parish in relation to the natural history, antiquities, etc., ff. 204, 209; copy of an *Inspeximus* from Edward I to Roger Mortimer, containing the boundaries of the lordship of Geneu'r Glyn, dat. 28 Jan. ao. 11 [1283], *Lat.*; a catalogue of the *bôds*, *trêvs*, and *caers* in Anglesey, f. 219; a panegyric on Dr. De Linden, 213; Mr. Jones of Llanegryn's etymons, in answer to Mr. Pegge's queries, 1759, f. 225. Folio. [14,935.]

---

# Archæologia Cambrensis.

*FIFTH SERIES.—VOL. III, NO. XII.*

---

OCTOBER 1886.

---

## TINTERN ABBEY.

THE Abbey of Tintern is generally allowed to be the most picturesque of all our monastic ruins. It is also the one in which we can best study the architecture and general arrangement of a mediæval Religious House. The materials for a history of the community that occupied it are few; but the more important of those questions which arise as to the practice of the monastic orders in relation to their buildings may be pretty fully satisfied by a careful examination of these remains. I will, therefore, address myself principally to such questions, and to the position of this Abbey in the history of mediæval architecture.

Tintern was a house of Cistercian monks; so called because they were first established at Cîteaux, in Burgundy, in 1098, as a reformed branch of the Order of St. Benedict. They chose solitary places, and practised an exceedingly rigorous discipline, became greatly celebrated for holiness of life, and spread rapidly over Christendom; this being one of their earlier settlements, and the third of those established by them in this country. It was founded in 1131 by Walter de Clare, who then held this district. It was further endowed by his successors, and was their usual burying-place. Although nothing remains of the original buildings, we cannot doubt that they were similar to those

which everywhere characterised the Cistercian Order ; and the peculiarities in arrangement which we should expect to find in one of their monasteries are clearly visible in the buildings that now exist. The site was between the river Wye and the old road or trackway that then existed along the valley. This road may still be traced outside the old enclosing wall of the Abbey precinct, which is stated to have measured 34 acres, within which enclosure would be, besides the Abbey church and the attached buildings, the chief farm-buildings, storehouses, mills, workshops, guest-house, infirmary, and almonry ; everything that was required in such an establishment being kept under the eye of the Abbot. It should be noted that the cloister and the buildings in which the monks lived were placed on the north side of the church, although that would be the cold side. They were so placed, as in many other instances, to be away from the road, for quietude, and near the river for facility of drainage. Where these objects could be gained by placing those buildings on the south side of the church, that arrangement was always preferred.

Entering the church by the western doorway (which we have not failed to notice as one of the most beautiful examples of such an entrance that exists), we obtain the best general view of the whole building. It consists of a nave and chancel, both having aisles ; and a transept, which has an aisle on its eastern side only. Although the vaulting has entirely disappeared, together with the piers and arches on the north side of the nave, the work that remains sufficiently shows the whole design as it was originally built. The “nova ecclesia” was provided by Roger Bigod, whose family had succeeded, by marriage, to the possessions of this branch of the family of De Clare. The date of its commencement was 1269, the first service was held within it in 1287, and Mass was first celebrated in the choir on October 5th, 1288. We have these particulars from the *Chronicle* of William of Worcester, who, while visit-

ing the Monastery, noted its principal dimensions, and the leading facts in its history.

The church would thus be finished towards the end of the thirteenth century. It was the last part of the work done in the complete rebuilding of the Abbey, as we shall see when we come to the cloister-buildings, which clearly show the transition from the severe forms of early thirteenth century architecture to the lighter and more ornate features of the latter part of that century. The window-tracery in the church, which is some of the most beautiful in this country, is a rather early example of the geometrical tracery which came into full use soon after Tintern was begun, but which was first exhibited in the choir and transept of Westminster Abbey,—a work that was completed in 1169, the year of the commencement of this church.

In proceeding to examine the church we observe that the early Cistercian arrangement is here carried out on a greatly extended scale. All the earlier churches of the Order had very short chancels, two bays only in length, and without chancel-aisles. Each arm of the transept had two chapels projecting towards the east, so that there was a principal altar and four smaller altars in the part of the church which was used by the monks. I have shown this arrangement in the conjectural plan, which, for reasons to be given, I have drawn on the ground-plan of the existing building. But this new church has a very fine chancel of four bays in length, furnished with aisles; so that there were two minor altars at the end of the chancel (the piscina of the southern one still existing in an altered condition), besides the principal altar. There were also the usual pair of small chapels on the eastern side of each arm of the transept; but instead of being low, projecting buildings, they stood in the lofty aisle, and were divided off by tall screens; the stone screen being a feature that we shall see greatly employed for marking out the various parts of this church. Thus the chancel (using the word to distinguish the eastern arm of the



church) was divided from each of its aisles by a tall screen, marking off what we may call the presbytery from the two side-aisles used as chapels. Whether there were any doorways in these screens, or not, we cannot discover, but it is probable that there were.

The stalls of the monks would extend westward as far as the first of the ordinary piers in the nave, the stone screens extending down the nave as well as the chancel. Openings, marked D and E on the plan, were left for a thoroughfare across the chancel to the south aisle.

At C was a massive stone screen crossing the nave, and having a doorway in the middle, with a staircase. In Potter's plan (published in 1847) the remains of this are shown, and I saw them in 1854. A still more massive screen may be traced at Jervaulx Abbey, where there are some indications of this mode of dividing the church by stone screens. Clear remains of screens also exist between the nave-piers at Fountains and Buildwas, and between the eastern chapels at Dore. They furnish very important indications of the way in which the different classes who worshipped in a church of the Cistercian Order were accommodated. Thus the monks, who were bound to attend the whole of the services required by the rule of the church, would descend from their dormitory to the night services by the staircase in the north transept, marked A, and proceed by the opening, D, to the choir; and for the day services they would enter the church by the doorway, B, direct from the cloister. For the service of the Mass they would have ready access to the altars in the north transept and the adjacent aisle of the chancel, besides the principal altars, without being observed from any other part of the church. The lay brethren, who were illiterate men under monastic vows, but devoted to the out-door work of the establishment, occupied the buildings nearest to the north-western angle of the nave, and they would enter for their morning and evening service by the curiously splayed passage, marked I,

formed in that angle. The novices (if any were received) would enter by the same door; and both these classes are known to have had their regular places in the western part of the nave, to which they would pass under the arch, H, from which the screen was omitted. It will be observed that the south aisle is entirely shut off from the nave, the opening, G, having been fitted with a door. The opening, E, which was the only entrance from the choir to the south transept, would be easily controlled; so that practically the whole of the southern side of the church might be used, when necessary, by persons not belonging to the establishment without any interference with the monks or lay brothers.

Among those who would want to attend the services in the church would be the guests, who might be persons of distinction entertained by the Abbot, or travellers using the Abbey as the only place where they could be lodged for a night, or those who, as pilgrims, had made a special journey with the object of worshipping here. Any house built for their entertainment would be near the west end of the church, and the door marked J would most conveniently admit them to the south aisle. The door, K, in the south transept, might admit these or other persons less under the control of the monks. Tintern was always one of the poorest of monasteries, and would know little of the demands made on the hospitality or on the religious services of the richer abbeys, many of which had to provide a separate church, near to the abbey church, for the special use of pilgrims and tenants or neighbours. The great western door would be used only for the entrance of persons of distinction, or for occasions of ceremony, according to a practice which still prevails with such entrances.

A close examination of the buildings will render it clear that when the present church was undertaken, the other buildings had, as has been said, only recently been completed. Of necessity, the original church

would still be standing, or the monks could not carry on their services during the nineteen years that elapsed from the foundation of the new church till they celebrated their first Mass in the new choir. Its place would certainly be where indicated on the plan, and its size would be about as shown ; for I have taken the existing church of Buildwas, which is of the usual dimensions of the early Cistercian churches, as a model. Now the new church, however uniform it may look, is clearly the result of different stages extending over many years, during which there was a marked progress in architectural taste. The first stage includes the chancel, *except its north-western angle* ; the south transept ; and a short length of the south side of the nave. The foundation was, however, put in for the remainder of the south side, for the west front, and probably also for the piers on the north side. Then the western part of the nave was completed, together with the north aisle and part of the north transept. Lastly, the north transept was completed, by degrees, on its northern and eastern sides.

The object of this procedure must, in my opinion, have been to admit of the old church being retained as long as possible, and only removed bit by bit, as accommodation had been provided in the new building. The evidence on which these conjectures are founded will presently appear. Meanwhile we will note that the nave is exceedingly short in relation to the rest of the building. Instead of the six bays which it contains, such churches have usually eight, ten, or twelve bays. The chief reason was probably want of means, or that it was felt to be large enough for so small a Monastery ; but its site was fixed at the east end by the position of the adjoining buildings, and it could not have been extended westward without running into the rising ground, which makes it necessary to descend (contrary to the usual custom) on entering at the west doorway.

There are several clear indications of the progress of the work by the stages I have mentioned. I give them in detail because of their archæological interest.

1. When the church was begun it was still the fashion to make use of detached shafts in all the piers and internal angles. This practice is most conspicuous at Salisbury. Other well known examples are the choir and transepts of Westminster, and the eastern part of Durham. Owing to the weakness caused by that mode of construction many failures took place. Of this the crippled condition of Salisbury is a proof. Perhaps also the architects of that day grew tired of the fashion. Now in the south-eastern part of Tintern, including nearly all the chancel, the south transept, and part of the south side of the nave, detached shafts were used. They were used profusely in the great south window. Round each of the great piers of the chancel four such shafts were put. Some one has said they were of marble, and the use of Purbeck would be probable; but nothing remains to show this. They were forcibly torn away, and therefore may have been of value. But all the piers of the nave are constructed with solid mouldings instead of detached shafts; and about half way down the nave there is an abrupt change in the construction of the window-jambs, marking the commencement of the second stage in the work. The chief evidence to prove that the foundation of the west end is of the earlier date consists in the preparation made for detached shafts on the bases inside the great doorway. The shafts were never actually supplied, but an elaborate stop was put to the arch in order to get over the difficulty caused by the absence of a capital.

2. In the earlier work of the chancel, south transept, and the adjoining portion of the nave, the window-tracery is of a beautiful, early geometrical pattern, the cusps being formed in the characteristic manner; but the two windows nearest the west end of the south aisle, and the whole of those in the north aisle, are later and poorer in design. Also in the great west window, and still more in the great window of the north transept, there are indications of greater progress in the



design of the tracery; and in the latter there are cusps which are characteristic of the fourteenth and following centuries. Then, in the earlier work, the glazing was fixed outside the tracery, against a rebate, while in the later work the glazing was let into grooves in the centre of the mullions and tracery-bars.

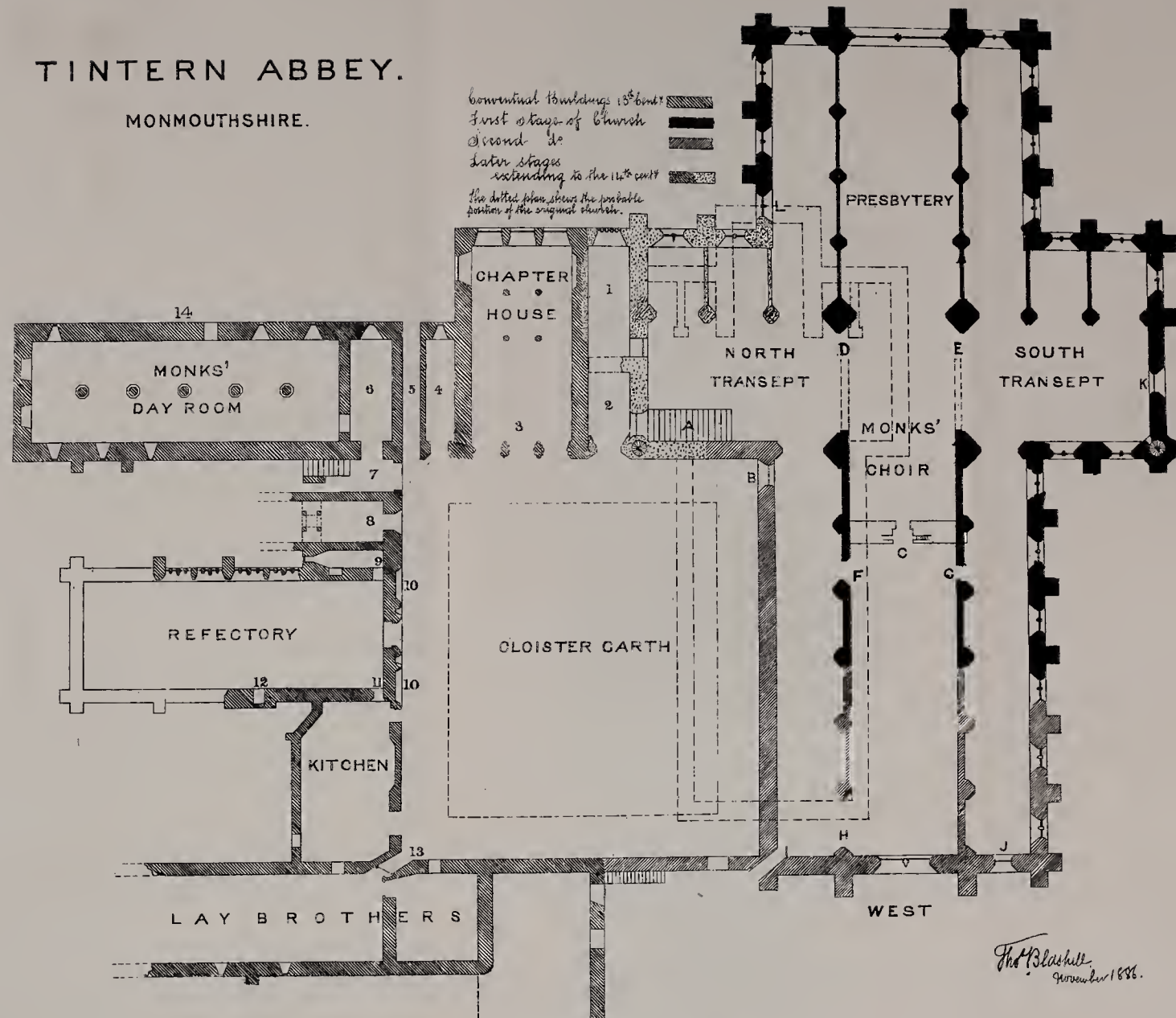
3. The most interesting part of the church is the north transept-aisle, for it was clearly built at a later time than the adjacent work in the chancel and transept, though in imitation of its general effect; while in matters not likely to be noticed, the architect followed the newer fashions of his day. Thus the two great piers have the four small detached shafts to match the old work; but in copying them he might naturally think that they ran *through* the stone bands that were put midway in their height. He therefore sunk holes through his bands, and ran his shafts through them. We can now see that in the older work the shafts were only let into the bands to a very slight extent. But the small mouldings on the stone screens in the newer work are of an independent design; and while the windows marked x, y, and z, resemble in general effect the windows of the older work, the mouldings round the inside of the jambs are of distinctly fourteenth century character.

4. The church was designed without the use of flying buttresses; but the builder of the north transept-aisle must have thought the vaulting would require that form of support. By careful inspection we may see the remains of two flying buttresses; but it is worth noting that in the ruins of the church, these, with their vaults, have fared no better than the work that was done without them.

The new church included a sacristy (marked 1), entered only from the north transept, and handsomely vaulted. In building it, a window that had existed on the south side of the chapter-house was blocked up. The communication between it and the adjacent room is modern.

# TINTERN ABBEY.

MONMOUTHSHIRE.



*Thos. Blashill*  
*November 1886.*

SCALE OF FEET.  
 10 20 30 40 50 60 70 80 90 100 FEET



This room, 2, had a perfectly plain barrel-vault, showing that its internal appearance was of no importance; but it has one of the most handsome doorways in the Abbey. Inside this doorway we see where the new work joins on to the older work in the chapter-house. There is always a narrow space of some kind between an abbey church and the chapter-house. Many guesses have been made as to its use. It is often a mere passage, or else manifestly a sacristy. Sometimes it was handsomely vaulted, and left open to the cloister, thus differing entirely from this case. Therefore, while we may conjecture that in some cases the treasury, parlour, cloister library, or mortuary, may have been so placed, it is certain that no one purpose could have been served by such different rooms; and there is not the least evidence in favour of any of the uses that have been suggested.

The chapter-house is entered by three arched openings, in the jambs of which detached shafts were very freely used. It is of the usual Cistercian form and dimensions. Originally it had, besides the east windows, a window on each side, near the east end; but that on the south side was blocked up when the present church and sacristy were built. It was very handsomely floored with tiles, which have only lately been discovered. They comprise many beautiful patterns of thirteenth century design; and the flooring was uncovered, and further investigated, specially in view of the visit of this Association.

The place next beyond the chapter-house, No. 4, had, like it, a handsome archway fitted with a door. It is very narrow, and I think there was a doorway at the opposite end, making it serve as a passage to the ground in which stood the infirmary.

The next place (5), now used as a passage, may or may not have been so used originally. It now leads to the same ground. One of these places may have been used as the parlour, where the monks, otherwise bound to silence, might go when business required one to speak



to another. But there is no sufficient evidence to prove this. Those who think the parlour must have been here may say that the apartment sometimes so called, and sometimes called the *auditorium*, cannot very well have been in any other place.

The infirmary, of which some remains probably exist in the rough part of the orchard, eastward of the cloister, was a detached building to which the monks retired when they were too old or too feeble to go through the severe discipline of the Monastery. They had their own chapel, and were allowed such comforts as were suitable to their condition.

The lobby, No. 6, led to what is commonly called "the day room of the monks". I believe that one of the recesses at the further end of the room had been a fireplace. In the earlier monasteries no fireplace was provided in this room. Sometimes the arches at the further end were open to the weather. In some cases fireplaces were added afterwards. Such rooms are always covered with rather low vaulting, so that they have been supposed to be cellarage; but they were very suitable for such indoor work as may have been performed by the monks in the intervals between their studies or devotions. A door on the eastern side led out to the *latrines*; and the stream of water which was always brought through this part of a monastery, ran in a capacious sewer beneath them.

The staircase marked 7 led to the dormitory, which extended over the day-room, and probably as far as the chapter-house, which would have the library and *scriptorium* above it, extending as far as the north transept; the great window in which was very ingeniously made blank as to its lower part, so as to admit of this high building coming against it.

At the top of the dormitory-staircase was a separate room, with a small cell opening from it. This was probably the lodging of the Prior. In the fifteenth century an additional story was placed over this room, and the stairs continued by another flight.

The room 8 is handsomely vaulted, and was plastered; as, indeed, was the church and all the more important parts of the Monastery. By a very ingenious arrangement a fireplace was provided in the centre of the room, and had arches round it, which supported the chimney. This is called the kitchen by Mr. Edmund Sharpe; but it appears to have been the *calefactory*, where the monks might warm themselves.

The refectory is of handsome design, exhibiting in the remains of its windows an instance of the profuse use of the detached shafts, which contribute to the proof of the earlier date of the monastic buildings. The windows had their upper openings pierced out of solid stonework, producing what is called "plate-tracery", a mode that had almost disappeared when the *nova ecclesia* was built.

The archway, 12, often mistaken for the pulpit, was only the opening that led to the pulpit-stairs. The young monk who read at meals was placed well above the heads of the monks, who sat on forms placed against the walls, with narrow tables before them.

Outside the entrance to the refectory were the stone troughs (10) in which the monks washed their hands; and deeply recessed arches, now nearly destroyed, gave a fine effect to this lavatory. An opening through the wall of the refectory would enable the monk who served to wash without going out into the cloister.

The small room, 9, entered from the refectory, would be suitable for the storage of articles used at meals. The arched opening communicating with the kitchen is the hatch (11) through which the portions for each monk were passed; and close to it is a panel sunk in the wall, to contain a movable flap that was let down to hold the dishes.

The kitchen comes next; but very little of interest remains in it except the indication of a handsome doorway, to match the others in the cloister.

The range of building where the *conversi*, or lay brothers, were lodged, extending along the west side of

the cloister-garth, consisted of a long apartment adjoining the kitchen, and very similar to the monks' day-room. It was entered by a curiously skewed passage (13) like that which exists at the north-west corner of the church. South of this is a smaller room, and then there is what seems to have been a separate house. We may reasonably conjecture that the Abbot was lodged in this house, although it seems small for such a purpose; but the Abbot of Tintern was of very little account. A staircase from the upper story of the lay brothers' building passed behind this house, and led down, under a pent-roof, towards the doorway in the north-west corner of the nave. We may note that this is the place where one who had to exercise control over the Monastery and its surroundings could best be placed.

The arcades that once surrounded the cloister-garth have been destroyed, not one example remaining in any English Cistercian house; but many fragments of them exist amongst the ruins, particularly of a new portion that was begun late in the fifteenth century, and which extended from the entrance to the nave, marked B, as far as the chapter-house. This was, no doubt, the work alluded to in the will of William Herbert, Earl of Pembroke, who was beheaded by the Lancastrians in 1649, leaving one hundred tons of stone "to make the cloyster at Tynterne".

In this description of the Abbey I have dealt with the architectural features only. There are slight remains of sculptured figures, and the patterns of floor-tiles are numerous. Sculpture was forbidden in the early days of the Cistercians; but when Tintern was built, the rule had been relaxed. The architectural carvings, such as the foliage in the capitals and bosses, is extremely beautiful, chiefly of thirteenth century design, but showing a change to the natural foliage of the fourteenth century in many of the bosses of the higher roofs.

THOMAS BLASHILL, F.R.I.B.A.

## RHIWAEDOG, YNYS MAEN GWYN, DOLAU GWYN, AND NANNAU.

A MARRIAGE COVENANT OF THE SEVENTEENTH CENTURY.

AT a distance of about three miles from Towyn, and two from Ynys Maengwyn, on a knoll on the right bank of the pretty little stream, marked in the Ordnance Map as Afon Melindre, which runs from the waterfall of Dolgoch down a portion of the valley leading to the slate-quarries of Aber Gwynolwyn, and the Tal y Llyn Lake, noted for its picturesque beauty, its secluded little grey church, and its trout-fishing, the pedestrian's attention is attracted by an old three-gabled house of somewhat forlorn and even desolate appearance, standing by what may pass as an apology for a garden, with here and there a few scattered and stunted trees. A short, neglected road leads to the house from the lane that winds up the valley, with fields in the background, separated by low, antique stone walls.

The place, though still inhabited, and having the surroundings and appurtenances of a farm, yet bears on the face of it a sombre and somewhat melancholy look of neglect, bespeaking on the whole an appearance of having seen better days; made only the more conspicuous by the shining on it, as if in contrast to its present condition, of a bright and cheerful sun. With all this its aspect is that of a house that bears its sorrows with dignity; and thus it draws to itself the respect and sympathy of the traveller, who soon begins to suspect its real character to be that of an ancient mansion of some departed family of the Welsh gentry; and if he be a lover of old times and old histories, and the relics that are left of them, he will desire to make further investigation, with the view to ascertain whether his first impressions will not be borne out by a peep



into the interior. There he will find the decorations, like the architectural design outside, Jacobæan; the walls and ceilings of the rooms frescoed with armorial bearings; and the sleeping arrangements in the highest story, under a roof supported by enormous tie-beams, not a little resembling those described in the poem of Iolo Goch on Glendower's mansion at Sycharth, for the repose of bards when his guests.

The name of this venerable mansion is Dolau Gwyn, a term that may be Englished as "the bright meadows". From the subjoined document we learn that it was built shortly before 1620, when it is described as "The New House"; and we know from other sources that it was long the abode of a junior branch of the family of Ynys Maengwyn, and by that connection, as well as by intermarriage with other illustrious houses, held high consideration in the county.

Lewis Gwyn, the principal subject of the subjoined document, was a *cadet* of the ancient stock of Ynys Maengwyn, descended from the renowned Osborn Fitzgerald, or Osbwrn Wyddel ("Osborn the Irishman", as the Welsh called him), albeit a son of an Earl of Decies and Desmond,<sup>1</sup> and a scion of the noble stock of the Geraldines, descended from Gerald Fitz-Walter de Windsor, Constable of Pembroke Castle, living in 1108, whose son Maurice, by his wife Nesta, daughter of Rhys ab Tudor, Prince of South Wales, laid the foundation of the greatness of his house in Ireland by his prowess in the expedition of Richard Strongbow for the conquest of that country, from South Wales, under Henry II. In his own country Osborn had met with a mishap; that is to say, he had slain, in a personal encounter, another Irish Earl,<sup>2</sup> and finding for once "discretion to be the better part of valour", had sought refuge in Wales until the storm raised by this escapade should have blown over.

<sup>1</sup> John Fitz-Thomas, grantee of Decies and Desmond in 1229, according to Sir William Betham.

<sup>2</sup> "Of Clovargin". *Tai Croesion MS.*

According to a traditional account his first Norman ancestor was the son or grandson of an Italian named Other, a descendant of the Gherardini, ancient lords of Tuscany, whom a similar piece of ill luck had driven from his native land into England in the time of St. Edward the Confessor, and who enjoyed large possessions in five of the southern counties.

In the Tai Croesion MS. his coming into Wales is fixed in the year 1200; but it can scarcely have been so early, if it be true, as there also stated, that he married Agatha, daughter of the King of Castile, and niece of Edward I, who made him Steward of North Wales. The date is fixed by Robert Vaughan, the antiquary of Hengwrt, as 1237; but later by the late W. W. E. Wynne, Esq., of Peniarth, who published in this Journal a curious account of the family, from a MS. at Mostyn,<sup>1</sup> with which is incorporated a shorter one, in the Peniarth Library, from the pen of the antiquary himself. Here we are told the story, which has historical probability in its favour, that Osborn brought with him one hundred men, well mounted on grey horses, and that he offered his services to Prince Llewelyn the Great,<sup>2</sup> who accepted them, and gave him in marriage his ward, the heiress of Cors y Gedol, by whom he had two sons, Einion and Cynwric; of whom the former had four sons, Grono Llwyd, Heilin, Cynwric, and Llewelyn Goch.

Grono and Heilin had lands which still bear their names, "Cae Grono Llwyd", and "Cors Heilyn", and are now part of the demesne of Cors y Gedol. To Cynwric, Osborn gave Cors y Gedol, besides his share of his father's inheritance. His son and successor, Llewelyn ap Cynwric, enjoyed both. By his marriage

<sup>1</sup> *Arch. Camb.*, 1875, p. 1. See also Williams' *Eminent Welshmen*, s. v.

<sup>2</sup> In R. Vaughan's *Pedigrees*, p. 1137; but in a later hand is a statement, in Welsh, that he came over with Gruffydd ab Ednyved Vychan, when the latter had been forgiven by Llewelyn for the indignity offered by him to his Princess Joan, the daughter of John King of England.

with Nest, daughter and heiress of Gruffydd ab Adda of Dol Goch and Ynys Maen Gwyn (sixth in descent, in the direct male line, from Gwaethvoed, lord of Cardigan), who was Rhaglot of Estimaner in 3 and 7 Edward III, and whose tomb is still to be seen in Towyn Church, he added Ynys y Maengwyn and other large possessions to his own inheritance; and among them, doubtless, that of Dolau Gwyn.

From this time forward the family appears in history as one of the first consequence in North Wales. Gruffydd, the son of Llewelyn, is described as "a firm adherent of the House of Lancaster, and one of the defenders of Harlech Castle under his valiant cousin, David ab Ieuan ab Einion of Cryniarth in Edernion." His wife was Eva, daughter of Madog ab Elisau of Cryniarth, son of Iorwerth, lord of Llangar, third son of Owain Brogyntyn. Her brother, Llewelyn ab Madoc ab Elisau (of whom she was also a coheiress), was Bishop of St. Asaph from 1357 to 1375.<sup>1</sup> Their son Einion married Tanglwst, a daughter of the noble house of Gogerddan<sup>2</sup> (another branch from Gwaethvoed), from whose time is to be dated the first great division of this vast territorial dominion.

Einion had three sons, Gruffydd, Ieuan, and Iorwerth, and two daughters, one of whom, Mali, became the wife of Howel Selyf of Nannau, the ill fated hero of "the Blasted Oak", and ancestor of all the Nanneys. "The offspring and posterity of these brethren", says the antiquary, "did so multiply that from that time they were called "Tylwyth Einion" (the Einion family).

Gruffydd, the eldest son, had Cors y Gedol; Iorwerth, the third, had Ynys Maen Gwyn; and

Ieuan ab Einion, living in 1427, had three sons<sup>3</sup> and two daughters by his wife Angharad, daughter and heiress of Davydd ab y Gwion Llwyd of Hendwr, or

<sup>1</sup> See *Hist. Powys Fadog*, vol. v, p. 111.

<sup>2</sup> Her father was Rhydderch ab Ieuan Lloyd, Esq., of Park Rhydderch, in Glyn Aeron. *Lewis Dwnn*, i, pp. 15, 44.

<sup>3</sup> Six sons are assigned to him by Guto 'r Glyn.

David of Hendwr. He inherited and resided at Cryniarth (now a modern farmhouse, visited by the Association at the Bala Meeting in 1884), and was ancestor of the Lewyses of Pengwern, in Ffestiniog; of the Vaughans of Vron Heulog, in Llanvair Talhaiarn; of the Wynns of Llwyn, in Llanrhaiadr in Ceinmeirch; and of the Wynnes of Peniarth. A poem addressed to him by Guto'r Glyn is extant, translations of which by the Rev. Walter Davies (*Gwallter Mechain*) and the Rev. John Jones (*Tegid*) are preserved at Peniarth; and on this account, as also for its historical value, we will take this occasion of presenting it here, together with a translation, which, although not precisely identical in form with those of the above illustrious writers, will be understood to have followed them in substance throughout, except where specified in the notes. From frequent transcription, the text is often so obscure that even they sometimes have differed in the rendering; and "who shall decide when doctors disagree?"

## CYWYDD I IEUAN AP EINION AP GRUFFYDD O'R CRYNIARTH.

"Y gwr da o gywirdeb,  
 A folwn ni o flaen neb,  
 Un o'r Saint yr Ynys hon,  
 Enw Hwn Ieuan ap Einion.  
 O ferch Rydderch rieddawg,  
 Y câd y rhyw a'n ceidw rhawg.  
 O flodau'r dêau, a'i dawn,  
 Ac o Wynedd, ac Einiawn.  
 O ryw Indeg, a'r Hendwr,  
 Oedd uwch neu gyfuwch â'i gwr.  
 Beuno Lwyd, o Ben y Lan,  
 Bywyd i bawb yw Ieuan.  
 Oen tangnefedd a heddwch,  
 A llew traws i eilliaw trwch.  
 Os oen Duw a Sand Ieuan,  
 Dau o'r Ieirll nid aent â'i ran.  
 Nid â'r gwr â da'r gwirion,  
 Nis gâd yr Angharad hon.  
 Bu ladrad heb lywodraeth,  
 Bu drais,—dros y byd yr aeth,  
 Ieuan oedd darian dir,  
 Ag Ieuan a fu gywir.  
 Ieuan a ffoes yn y ffydd,



A'i lu dof drwy alw Dafydd,  
 Y modd y ffoes llu Moesen  
 O'r ffrwd rhag gwŷr Pharo hen  
 Pan brofes Moeses y môr,  
 Treiai ymaith mal trimor;  
 Ag yno llu'r paganiaid  
 Aeth i'r llif,—ni ddaeth o'r llaid.  
 Un ffyrf â gwerin Pharo,  
 Y gyrr ffeils y gywir i ffo,  
 Lladrad gorwlad ag erlyn  
 Yw llif Nöe a'r llefain ynn:  
 Gwr a gafas yn rasol  
 Blaen trai, a'i blant ar ei ol;  
 Aeth Ieuan i'r làn a'i lu,  
 Aeth eraill i'w merthyru.  
 Moroedd, o bechod marwol,  
 A foddai rai ar ei ol.  
 Yn Nasreth, llwyth hen Israel,  
 Ei blant ef yw'r blanel hael.  
 Meistr Rydderch, yn annerch Nêr,  
 Yw meistr yr holl rymuster;  
 Ar ol yr ysgol yr âf,  
 O lin hwn, i'w alw'n hynaf.  
 Dafydd a phair onwydd Ffrainge,  
 Dewi'r Barwniaid ifainge;  
 Pleidiwr a holwr yw hwn,  
 Pleidiwr gwiw, paladr Gïwn;  
 Rhys ymlaen ynys Nannau,  
 Gruffydd, oes i gorph y ddau.  
 Adar ym ŷnt, o dai'r medd,  
 Llweh gwin holl achau Gwynedd;  
 A dau frawd ieuaf ar ol,  
 O lin enwog olynol  
 Y Saint yw Thomas a Sion,  
 A geidw Gwynedd, goed gwynion,  
 Chwe-mab uchel a chryfwyr,<sup>1</sup>  
 Ag wyth rhwng merched a gwŷr.  
 Wythnyn teg aeth yn un tŷ,  
 A Noe hên un o hynny;  
 Wyth y sydd gyweithas iawn,  
 Wyth enaid tylwyth Einiawn.  
 Angylion Duw yng glan dwr,  
 A thrin-deirw llwyth yr Hendwr.  
 Llu'r Cryniarth, ym Muarth medd,  
 Llanwant bob lle o Wynedd.  
 Llwyn imp fal y berllan ynt,

<sup>1</sup> I have ventured to restore this line from conjecture, from "*ucho a yrnwyr*", which is clearly corrupt.

Llin o hên Edwin ydynt;  
 Ofer yw ffyrdder a ffawd,  
 Heb ryw Ieuan a'i briawd.  
 A dyro, Dduw, oed i'r ddau,  
 A'u plant, a'u heppil hwyntau,  
 I gadw hynny o giwdawd,  
 I'w tuedd fry, hyd Dydd Frawd."

## TRANSLATION.

The Gentleman of truth and honour,  
 Whom we praise above any one,  
 One of the Saints of this Island,  
 His name is Ieuan, son of Einion.  
 From the daughter of the noble Rhydderch  
 Was gained the race that will henceforth preserve us;  
 From the flower and the genius of the South,  
 And from Gwynedd, even from Einion;  
 Of the race of the Indeg<sup>1</sup> of Hendwr,  
 As high or higher than her spouse.  
 A Blessed Beuno, at the top of the bank,<sup>2</sup>  
 Is Ieuan, the life of us all;  
 A lamb for peace and repose,  
 Yet a lion in fury to fell the froward,  
 Albeit a lamb of God and of St. John,<sup>3</sup>  
 Not two of the Earls could carry off his share.  
 He is not the man to despoil the simple,  
 Nor would his Angharad allow it.  
 There has been plundering, and no government;  
 Wrongdoing,—it has overspread the world.  
 Then Ieuan was the shield of his country,  
 And upright and true has been Ieuan.  
 In the faith<sup>4</sup> did Ieuan flee,  
 With his disciplined force, by calling in David,  
 As fled the host of Moses  
 From the flood before Pharaoh's men of old.  
 When Moses essayed the sea  
 It ebbed away with threefold speed,  
 And then the host of the heathen

<sup>1</sup> According to Welsh mythology, a lovely lady of King Arthur's court. See *Eminent Welshmen*, s. v.

<sup>2</sup> Cryniarth, on the height above Hendwr, on the bank of the Dee, where an entrenchment is still visible to mark the site. Many vitrified stones, taken from a *vallum* recently destroyed, are placed in a wall behind it.

<sup>3</sup> St. John would be Ieuan's name-Saint, and therefore his patron.

<sup>4</sup> This expression is obscure. The bard would seem to have regarded the civil as, in a sense, a religious war; perhaps from the saintly virtues of King Henry VI, whose cause he espoused.

Entered the flood, but escaped not the mire.  
 Even so, as with Pharaoh's followers,  
 Do the false drive the faithful away.  
 The raid and pursuit o'er the border  
 To us are Noah's flood and its cry.  
 By grace was Ieuan the man to gain  
 The ebb's edge, and his children behind him.  
 To the shore came Ieuan and his host,  
 To their martyrdom went the others ;  
 But seas, for their deadly sin,  
 Drowned some of those behind him,  
 As Nazareth of the ancient Tribe of Israel,  
 Of his children is he the benign planet.<sup>1</sup>  
 Master Richard, who calls upon the Lord,  
 Is the master of all power.<sup>2</sup>  
 Up the ladder will I go  
 To call him the eldest of his line.  
 David makes ready spear-staves for France ;  
 The Saint David of all young barons.  
 A pleader and advocate he,  
 The noble pleader of the stem of Giwn.  
 Rhys, in the foreground of Nannau ;  
 Gruffydd, long life to the twain !  
 "Birds of the Bright Lake" are they to me.<sup>3</sup>  
 Of all the tribes of Gwynedd, from the Mansion of the Mead,  
 And the two youngest brothers after them,  
 Of their famous line in succession,  
 Are the Saints, Thomas and John,  
 That shall preserve Gwynedd, a forest of blessed ones.

---

<sup>1</sup> Both Gwallter Mechain and Tegid were puzzled by this couplet, which, as it stands, has neither sense nor metre. For "Yn Nasreth, llwyth hên", the former proposed to read "A th'rawsai llwyth yr", but apparently without authority. Connecting the line with the foregoing, G. M. translated it, "And they (the seas) smote the host of Israel. His sons are the generous planet". And Tegid, "They struck at the tribe of Israel ; His sons acted under the influence of a benign planet". My version would require "Mal N." or "Oedd N." But the bard, perhaps, wrote "Moesen": "As Moses was, of the tribe of Israel, so Ieuan is, of his children, the benign planet."

<sup>2</sup> This couplet is omitted by G. M. and Tegid, and the omission has led them into error in supposing that the bard has named but five sons, whereas the eldest and sixth was Richard, and apparently a priest.

<sup>3</sup> These birds belong to the mythological region of Welsh romance, and are said to have punctually, and to the letter, done the bidding of their master, Drudwas, for whose tragical end, in consequence, see *Eminent Welshmen*, s. v. They are mentioned in the *Dream of Rhonabwy*, and by L. Glyn Cothi in his Elegy on Gwervyl Hael, D. v, iv, p. 379, first ed.; also in a triplet ascribed to Llywarch Hen.

Six tall sons, six strong men,  
 And eight between sons and daughters.  
 Eight persons came in one house,  
 And one, the old Noah, from the same :  
 Eight who are a just society,  
 Eight souls are the Einion family.  
 Angels of God on the water's brink,  
 And bulls of battle of the Tribe of Hendwr.  
 The host of Cryniarth, in Meiarth flowing with mead,  
 Shall fill every spot in Gwynedd.  
 A grove engrafted are they, like the orchard ;  
 They are the line of the old Edwin.  
 Vain are substance and fortune  
 Without the race of Ieuan and his spouse.  
 And give Thou, O God, long life to the pair,  
 And to their children and their offspring too,  
 So as to preserve this selfsame clan  
 For the land above until the day of doom.

There is at Peniarth an interesting letter, dated from Manavon, July 5th, 1836, addressed to the late Mr. Wynne by the Rev. Walter Davies, in which he says that "the troubles alluded to by the bard were about the commencement of the civil wars between the rival houses of York and Lancaster ; that Ieuan was a Lancastrian, and found it necessary to abscond for a time, when his son Davydd took care of his affairs. At that time Ithel ab Iorwerth ab Einion, brother's son to Ieuan ab Einion, was constituted Sheriff of Merionethshire, through the interest of the York party, then rampant. Davydd ab Ieuan ab Einion (afterwards Governor of Harlech Castle), a spirit ripe for any enterprise, not relishing this favouritism, as he considered it, met his cousin, the Sheriff, at Llandrillo Fair, and sent him to the shades by one thrust of his glaivemore. In consequence of this breach of the peace, the annual fair at Llandrillo was put down by authority ; and so Trillo remained without a fair for one hundred and eighty years, when its charter was renewed on the application of Morys Wynne of Crogen, Esq. It is probable that, after this homicide, Davydd absconded, and bore arms in France under John Duke of Bedford ; and after his return, sticking to the same party, he accepted the constablenesship of Harlech Castle."



It is to this disgraceful act that allusion is made in the famous story of the four cousins, who meeting one day together, vied with each other in recounting the deeds of valour, as they conceived, which by their good swords they had wrought. The first was Gruffydd Vychan ab Gruffydd ab Einion of Cors y Gedol; the second, Davydd ab Jenkyn ab Davydd ab Y Crach of Nant Conwy, whose son married the heiress of Wern Vawr, in Lleyrn; the third, Davydd ab Ieuan, whose exploit has now been told; and the fourth, Rheinalt ab Gruffydd ab Bleddyn of the Tower, whose feud with the burgesses of Chester is celebrated by Lewis Glyn Cothi. Said the second, "Lo, here the dagger with which I slew the Red Judge on the bench at Denbigh." The third said, "See here the sword with which I slew the Sheriff of Meirionydd at Llandrillo." Said the fourth, "Behold the sword with which I killed the Mayor of Chester when he came with his men to burn my house." Then it was demanded of Gruffydd what achievement he had to boast of, and this was his memorable reply, "Here is my sword, with which, if I had drawn it in dishonour, I might have equalled the best of you; and that will I do yet on the spot and at the time that shall call for it."

Davydd ab Ieuan ab Einion had a younger brother, Griffith, who married Sabel or Sibyl (the Welsh form of Isabel), daughter of Ieuan ab Adda of Pengwern, in Nantheudwy, ancestor of the Mostyn family. In the copy of the above poem by Robert Vaughan, the Hengwrt antiquary, a marginal annotation in Welsh partly explains, from this circumstance, the obscure line, "To their martyrdom went the others", on the hypothesis that "the others" were Ieuan Vychan and his brothers, sons of Ieuan ab Adda, and grandsons of Ieuan ab Einion; and that their conduct was the occasion for the composition by Gutto'r Glyn of his poem entitled *Cywydd Cymod* (Ode of Reconciliation), and addressed to Ieuan Vychan.<sup>1</sup> It may be so; but certain it is

<sup>1</sup> A passage of arms, in the shape of two satirical poems on the

that no warrant for it is afforded by the internal evidence of the poem, which merely refers vaguely to some wrong done by the bard himself to Ieuan Vychan, which he confesses absolutely to be true, and for which he entreats his forgiveness, enhancing his chances of success by delicate flattery of Ieuan's accomplishments both as a bard and as a soldier.

Nor can it be readily conceded that the interpretation of this and other parts of the poem here translated is so entirely figurative as Mr. Walter Davies (*pace tanti viri*) has by the very exuberance, possibly, of his genius been led to imagine. Surely the comparisons with Noah's flood and the passage of the Red Sea must, it may be thought, have had a more substantial foundation in fact than was to be furnished merely by the general course of events. Some such circumstance as, for instance, a narrow escape from an enemy during the passage of a military force over the Traeth Mawr or Cors Vochno, or a morass in the mountains, or the estuary of a river, in the transit of which the one party may have been met or waylaid by the other, would rather appear to be referred to in the metaphorical language affected by the Welsh bards of that age, who, with all their pretence to prophecy, were unable to foresee how vastly their failure to delineate circumstances as they were, must detract from the value of their poetry in the view of posterity. It is, however, to be borne in mind that as poets they were not bound to be historians, and that in writing for their contemporaries they were content if their allusions were intelligible to the objects of their praise or of their satire, and dreamt not of posthumous fame.

We must now revert to the branch of the family in which we are more immediately interested, that, namely, of Iorwerth, the third son of Einion, who, by the same disposition of the vast territory of his ancestors, which made Cors y Gedol the inheritance of his eldest brother

subject of a coracle, one by Ieuan Vychan, the other by Mareddydd ap Rhys, is extant in the Hengwrt Library at Peniarth.

Gruffydd, and Cryniarth that of his second brother, Ieuan, made him also the "unlimited owner, in fee simple", of Ynys Maengwyn, which then comprised also the lands of Dolau Gwyn. We say the lands, because we do not know, although it would seem not improbable, that a house previously existed on the site of the present one.

From him the Gwyns of Ynys y Maen Gwyn were descended. His name does not appear among the defenders of Harlech Castle, probably because he did not survive to the time of the siege. The few notices of him are that he was "farmer" or lessee of the Crown revenues in the vill of Towyn, and held the office of Rhaglot of the comot of Estimaner in 1415; also that of Woodward of that comot, in 1425, for two years only, after which we hear no more of him. His wife was Gwenllian, daughter of Cynwric ab Robert of Northop, descended from Ednowain Bendew, and relict of James Eyton, lord of Eyton (in the manor of Abynbury, co. Flint), tenth in descent from Elidyr, second son of Rhys Sais, descended from Tudor Trevor. (See *Hist. Powys Fadog*, ii, p. 158.) By him she was the mother of John Eyton Hên, who was Steward of the Lordship of Bromfield in 1477, and married to Gwenllian, daughter and coheiress of Einion ab Ithel of Rhiwaedog, Esquire of the Body to John of Gaunt, in 1395, and High Sheriff of Merionethshire for life. The connection is well accounted for by the fact that he was the half-brother of Gwenllian's son by her second husband, Jenkyn ab Iorwerth of Ynys y Maengwyn. He also was farmer, by lease under the Crown, of the Mills of Keving (Cefn?) and Caethle, and the Ferry of Aberdovey, which doubtless at that time supplied the readiest means of transit between Merionethshire and Cardiganshire, and must have been to him a considerable source of income.

Jenkyn appears as the third in command of Harlech Castle on its surrender to the Yorkists in 1468, which event he is said to have survived for at least twenty-

six years. His marriage gives the first intimation of a connection between his family and that of Nannau, his wife being Elin, or Elliw, a daughter of Gruffydd Derwas of Cemaes, second son of Meurig Llwyd of Nannau.

Of his son, Howel ab Jenkyn, we know only that he died of the plague in 1494, and that he married Mary, daughter of Sir Roger Kynaston of Hordley, Sheriff of Salop in 1462, who succeeded Davydd ab Ieuan ab Einion as Constable of Harlech Castle. Sir Roger is said to have slain Lord Audley (whose arms he assumed) at the battle of Bloreheath, and the Earl of Warwick at that of Barnet, having been present also at Danesmore, after which, it would appear from Gutto'r Glyn's poem in his honour, he was knighted by Edward IV.

Howel ab Jenkyn left an elder son, Humphrey, whose wife was Anne or Agnes, daughter of Sir Richard Herbert of Montgomery, and who died in 1545. According to the curious illuminated pedigree of John Lloyd of Rhiwaedog, bearing the date of 1614, by John Cain of Oswestry (now the property of R. J. Lloyd Price, Esq., of Rhiwlas), Howel had another son, named Hugh; but whether by the same mother as Humphrey does not appear, as the interlinear space containing the notice of her has by some one been cut clean out of the pedigree. This Hugh is there stated to have had a son named Thomas ab Hugh, Esq., who by his wife, "Tangloyd, daughter of Thomas ab David, gent., descended (*sic*) from Ednowen ab Bradwen", had a daughter, Jane, married to John Lloyd of Ceiswyn, Esq., who could have been no other than Sir John Lloyd, stated in the *History of Powys Fadog* (ii, p. 391) to have been raised to the dignity of Serjeant-at-Law in December 1623, and knighted on the 10th January following. Unfortunately the marriage of Sir John Lloyd does not appear in the *History*. The pedigree states that he married "Jane, daughter to Thomas ab Hugh, Esq.," whose daughter Margaret was the wife of John Lloyd of Rhiwaedog. But under the notice are written in very small letters, and in a later hand, the



words "a lie"; a statement which is confirmed by Robert Vaughan, the antiquary (Hengwrt MS. 96), in his pedigree of the family, which gives the name of a different person from his wife as the mother of Thomas ab Hugh, and other illegitimate issue.

The pedigree is on fine vellum, about 9 ft. by 2. Commencing from Rhodri Mawr as the principal line, it gives, in colours, the coat of every line of descent derived from each maternal ancestor in succession, ranged along the top of the parchment, with some few, where necessary, in the middle. Having disappeared for some years, after long lying neglected in a box of loose papers, by a happy accident it has lately been discovered in London, in separate sheets; and has now been handsomely mounted on rollers, and placed in a strong tin case for its future security.

Humphrey ab Howel had two daughters,—Jane, married to Gruffydd Nannau of Nannau, and Elizabeth to Morgan ab Thomas of Crogen; and two sons. From the eldest, John Wyn, the Gwyns of Ynys Maengwyn took their surname. The second was Lewis Gwyn, who inherited Dolau Gwyn from his father, and whose first marriage with Jane, daughter of Hugh Nannau, and relict of Elisau, son of William Lloyd of Rhiwaedog, gave the occasion for the following document. By her he had a daughter and heiress, Jane (or Ann), wife of Gruffydd Nannau, second son of Gruffydd Nannau of Nannau, who carried the estate of Dolau Gwyn to her husband and his descendants, in whose possession it remained until sold by the last Sir Robert Vaughan. It afterwards passed, by purchase, to its present owner, John Silvester, Esq.

Elisau Lloyd of Rhiwaedog, the eldest son of William Lloyd by his wife, Elizabeth, daughter of Owain Vaughan of Llwydiarth, Esq., died childless, and was succeeded at Rhiwaedog by his next brother, John Lloyd of Rhiwaedog, who married, in 1614, Margaret, daughter of John Lloyd, Esq., of Ceiswyn, in the township of Aber Lleven, and parish of Mallwyd, who

was made Serjeant-at-Law in December 1623, and knighted on the 10th of January following. Sir John is named by the antiquary, Robert Vaughan, as the person deputed by some gentlemen of South Wales to examine the papers containing their arguments to the effect that Cadell, and not Anarawd, was the eldest son of Rhodri Mawr, and therefore King of all Wales, and paramount over his brethren ; his answer whereto is the chief subject of his celebrated work entitled *British Antiquities Revived*.

John Lloyd also died without issue in 1646, and the estates were inherited by Rowland, the third brother, whose eldest son, John, having died without issue, they passed to the second son, Lewys Lloyd of Rhiwaedog, who built the present house, as appears from his initial, with that of his second wife, Sidney Thelwall of Plas y Ward, on an oblong stone let into the wall over the front door.

The object of the following deed is to secure to Lewys and Jane the payment by John Lloyd of an annuity of £85 in lieu of her previous jointure (curiously spelt "ioynctuer") ; and after the decease of Lewis to secure to Jane "the newe house of the said Lewis Gwyn in the p'rish of Towyn, called y Dole Gwyn." It is noteworthy that the names of some of the signatories to the deed are not to be found in the pedigrees of the respective families.

"Articles of Agreement indented concluded and signed upon at the Towne of Bala the sixth day of Aprill 1620 between Lewis Gwynne Esqr and John Gw'ne Esqr of thonpty (the one party) And John Lloyd of Rhiwaedog Esqr of thother party touching all suts controu'sies and demandes whatsoever between the said parties.

"Ffirst it is concluded and agreed That the said Lewis Gwynn and Jane his wief shall at the request costs and chardges of the said John Lloyd esqr convey yeald up syrender and release unto the said John Lloyd all her estate right tytle Ioinctuer and dower which the said Lewis and Jane in the right of the said Jane have or ought to have in and to all the messuages landes and tenem'ts whereof Ellisa ap William Lloyd late husband of the said Jane died seised or was seised by sure meanes

in lawe as by the Counsaill of the said John Lloyd shalbe devised dischargd of all leases suits and incombrances whatsoev' had made or don by them or either of them.

"Secondly it is agreed and concluded That the said John Lloyd shall upon the request costes and chardges of the said Lewis Gwynne and Jane his wief or either of them by such meanes in lawe (as by the Counsaill of the said Lewis Gwynn or Jane or either of them shalbe devised) graunte one anuyty or anual rent of fourscore and fyve poundes of Lawfull money of England unto the said Lewis Gwynn & Jane his wief during the lief of the said Jane And after the decease of the said Lewis Gwynn to the said Jane for and during her lief in lewe and steed of the ioynctuer of the said Jan[e] payable yearly at the newe howse of the said Lewis Gwynn in the p'rish of Towyn called y Dole Gwyn at the sev[er]all ffeasts of St. Philipp and Jacobb the Appostles and St. Michaell tharchangell by eaven and equall porcions with a clawse for the payment of fyve poundes of lawful mony of England nomine pœnæ for any defaulte that shalbe made of any of the said yearly paym'ts w'thin fower and twenty daies next after any of the said ffeasts. And if the said rent or anuity the said fyve poundes nomine pœnæ shalbe Behind or vnpaid by the space of forty daies then next after That then from thensforth the said Lewis Gwynn and Jane during the lief of the said Jane And after the decease of the said Lewis Gwynn the said Jane during her lief shall and may enter into have hold occupy and enjoy the severall messuages landes and tenements called Ceven Em'ch Gwerne yr Ewig, Trowsnant, Tuthin ddol ddyddgi, Aber y dd[w]yravon, y ddol Wen, Tythin Nant yr helme, Tythin ddolveirch, Tythin y Llayduy, Tythin yr allt Rygog, Tythin William David ap Gwylim, Havod y fenn, Tuthin y llwyn, Havod Vawer, Tuthin Doley, Kletur, Tv John David Goch, Mayes y banadl, Glan haves, Tire mab Eignon Sais, y tir miriog, y drill poeth, and Tire y march gwin and all other the Landes and Tenem'ts fermly assuured nominated or lymited by the said Elissa ap William Lloyd to the said Jane and to her vse for and in the name of her ioynctuer And the said John Lloyd and his heires at the reasonable request costs & chardges in the Lawe of the said Lewis Gwynn and Jane his wief or either of them after such second defaulte of payment shall and will confirme convey and assuer unto the said Jane for and during her lief all the said ioynctuer landes and tenem'ts by such meanes on lawe as by her Counsaill shalbe Devised or required cleerly Dischargd from all incombraunces Don or occasioned by the said John Lloyd (saving and excepting all such) Leases w'ch shalbe then

in being Whervpon the greatest rent shalbe reserved that hath at any time thenbefore ben payed or reserved for or vpon the same.

"And it is lastly agreed and concluded that all suits and accom'ns [nowe ?] depending between the said parties shall sercesse and be by them no further prosecuted. In wittnesse wherof the said p'ties have herevnto interchangeably putt their hands and seles the day and yeare first above written.

"Lewis gwyn.

"Jane nanney.

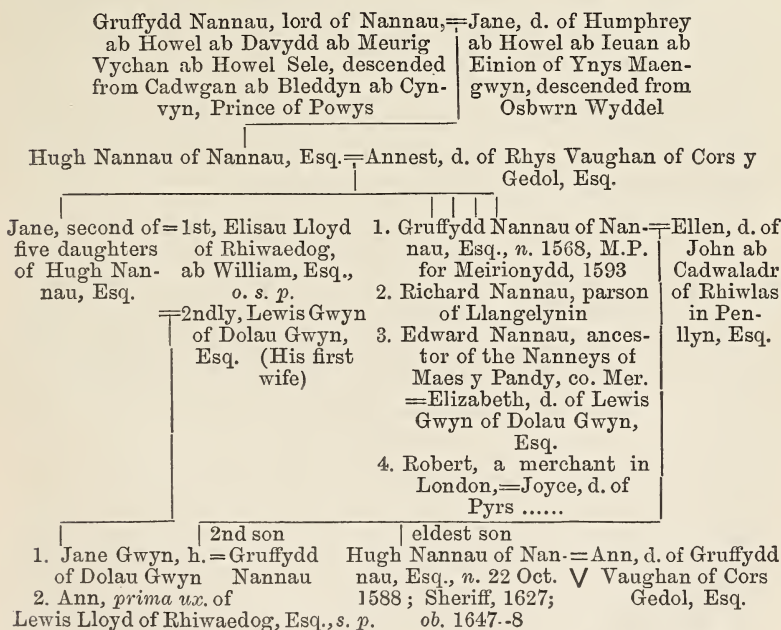
"Sealed and delivered on the presence of

"William Nannau  
hugh nanney  
John Lloyd  
John Gwyn  
V. Lloyd  
R. Lewys

R. Llogys lloid (?)  
Rowd: lloyd  
Edmond Lloyd  
A. morress  
Willm Lloyd."

*Endorsed*, "This indenture (?) betweene Lewys Gwyn & Jane his wife & John Lloyd of Rhiwaedog", etc.

The following table may serve to elucidate the somewhat intricate relations between the families of Dolau Gwyn and Nannau at the time of these marriages :—



H. W. L.



# NOTES ON THE OLDER CHURCHES IN THE FOUR WELSH DIOCESES.

BY THE LATE

SIR STEPHEN RICHARD GLYNNE, BART.

*(Continued from p. 69.)*

## RURAL DEANERY OF BRECON.

### BATTLE (ST. CYNOG).

25 April 1865.

A VERY small church, without aisle or division of chancel, and having a small bellcot at the west end. The east window is Perpendicular, of three lights, and on the north of the chancel is a coarse Perpendicular window of two lights; all the other windows are modern. The roof is coved and ribbed, the north doorway plain and pointed, and near it is a large square bowl for a stoup. The interior is pewed; the walls whitewashed externally.<sup>1</sup>

The churchyard is confined on the south; and the public way is on the north. The churchyard has a beautiful view, including the Beacons.

### LLANDDEW (ST. DAVID).

July 1st, 1865.

A small, cruciform church without aisles, and with central tower. The state of the church is truly deplorable. The nave only is used for service, and partitioned off by a boarded division under the west tower-arch. The south transept is walled out, and was formerly used as a school, which has now been given up for want of funds. The north transept is dilapidated, and without pavement. The chancel, though dirty and neglected, is capable of being improved, and not so much

<sup>1</sup> This church has lately been well restored by Lady Cleasby.

out of repair as the rest. The chancel is really good Early English, with the features unaltered, and well preserved. The rest of the church may be also of Early English origin, but the character has been much obliterated. The tower is low, rude, and clumsy, having square belfry-windows and a pointed roof of tiles. It stands upon four very plain semicircular arches which opened to the nave, chancel, and transepts. The windows of the nave are modern insertions, and there are none on the north side. The south porch is large and plain. The nave is pewed, and looks cold and damp. Against the partition at the east of the nave is a shabby chest, used as the altar. There is a lancet window, without glass, on the east side of the north transept, which is in a truly wretched condition, and contains the steps to the steeple. The chancel is an unusually good Early English specimen for Wales. It has on each side three lancet windows; that nearest the west, on the south side, has the sill cut partly away, forming a kind of seat. At the east end is a triplet with hood-mouldings; the centre light is the highest. The south door of the chancel has a trefoil head, with a hood of very good work. The roof of the chancel is vaulted in stone. The nave has a modern ceiling. There are hagioscopes from both transepts into the chancel. There is a small square recess in the east wall, and on the south a rude, pointed piscina. Both on the north and south are stone brackets opposite to each other. The font is now in the chancel, and apparently never used. It has a large circular bowl on a quadrangular stem, with angles chamfered, and no base. The outer walls are whitewashed.<sup>1</sup>

LLANFIHANGEL NANT BRAN (ST. MICHAEL).

This church, in a remote and picturesque valley, but on rising ground, presents about as lamentable an

<sup>1</sup> The tower, transepts, and chancel have been restored; the nave awaits restoration.

appearance as can be conceived. It is a rude building, was always devoid of architectural grace, and is in a state of neglect and dilapidation which will soon render it untenable. The plan is a nave and chancel without architectural distinction, and a western tower. The walls are whitewashed externally. The windows are generally mauled or modern; but that at the east end is a square-headed Perpendicular one of two lights, cinquefoiled; and one at the south-east has two trefoiled lights. There is a rude porch on the south, with plain, pointed doorways. The tower is low, massive, and very rough, without buttress or string-course, except one at the base. At the south-east is a square turret with slit lights. The tower has a low, pointed roof of tiles; the few openings are plain slits, except the belfry-windows on the north and east, which are square-headed, and of two lights. The tower is open from the ground to the roof, without floors, has one bell, and opens to the nave by a plain, pointed door. Within, the church has a most wretched appearance. The roof is full of holes, and open to the tiles, but has arched timbers with foliation above. There is a strange, rude gallery at the west end, enclosed like a room. The floor is only partially paved; the benches, however, are all open. There is a priest's door on the south of the chancel. The altar is in a small, confined enclosure of rails, curiously entered by a high, arched doorway. There is a square opening in the south wall, near the altar. Near the priest's door is a stoup. A kind of rail parts off the chancel. The font has a small octagonal bowl on a stem.<sup>1</sup>

The view from the churchyard, over the vale and woody hills, is delightful.

MERTHYR CYNOG (ST. CYNOG).

April 25th, 1865.

This church, within a spacious churchyard, has been lately nicely restored, and partially rebuilt. It has the

<sup>1</sup> This church has been restored.

common arrangement, a nave and chancel undivided, a western tower and south porch. The tower, low, plain, and strongly built, is of an essentially Welsh make; almost of a military character. It has no buttress, nor stringcourse, nor doorway. All the openings are mere narrow slits. The battlement is rude, and under it is a corbel-table. The roof is pointed, and covered with tiles. It opens to the nave by a pointed doorway. The windows of the chancel, on the north, are single trefoil-headed lancets; on the south, one single and one double lancet; at the east end a triplet; in the nave, double lancets with trefoil-heads. Some of the windows are new, but done quite in the spirit of the ecclesiology of the district. The rood-screen remains between the nave and chancel; it has plain, arched compartments, and the vine-cornice has been restored. There is a rude, arched piscina south of the altar. Near the south door is a large stone stoup. The sacrarium is large, and laid with new tiles; the chancel stalled; the new seats of the nave are open, and very neat. All the new arrangements are praiseworthy. The font has a circular bowl on cylindrical stem.

In the churchyard are fine yew-trees.

#### DEVYNOCH (ST. DEVYNOG).

29 June 1855.

This church is above par, both in size and general condition, as compared with those of South Wales at large; and the adjacent large village has an unusual air of neatness, with several excellent, newly built houses. The church is in a spacious cemetery. The plan is a long nave and chancel, with a north aisle beginning at some distance from the west, but extending quite to the east end; a south porch, and a large west tower. There is no dilapidation here; and the windows, except on the north side, have escaped mutilation; but there is little beauty of architecture. The windows are all Perpendicular; the two at the east end of the chancel and aisle are of four lights, and not



bad. On the south is one of three lights, trefoiled, but without tracery, and rudely executed. The aisle is divided from the body by an arcade of three wide, pointed arches on octagonal piers with capitals. The arches are chamfered. The roofs of the nave and aisle are coved and paneled. The western part of the nave is partitioned off by a gallery, and not used for service. The tower is a good specimen of the fortress-like sort, and very strong and massive, with a battlement and two stringcourses, but without buttress or west door. There is a lofty, square turret at the south-east, also embattled, and rising above the parapet. The belfry-windows are on each side, double, and plain. On the west side are two single windows. Here there is no corbel-table.

The churchyard is beautiful, and full of flowered graves.

#### PENDERIN (ST. CYNOG).

June 19th, 1855.

This church is situated high, in a very large burying ground. It has only a chancel and nave, with west tower and south porch, and has been much modernised. The windows are most miserable, except that at the east end, which is doubtful; of two lights, with a lozenge above. In the porch is an octagonal stoup with sculpture. The tower is rude, and rather small, with battlement and corbel-table; but no buttress nor door, and only square-headed openings for the belfry. It is open within, quite to the roof. The font is octagonal, upon a stem of like form. The interior is gloomy and damp, with modern pews, but there is no gallery.

#### YSTRAD FELLTE (ST. MARY).

June 28th, 1855.

The plan is a chancel and nave without aisles, and a western tower. There is the usual deficiency of good architecture, and, together with rudeness, a large amount of neglect and dilapidation.

The situation is most pleasing, near the river Mellte, with its woody bank, in a scene of rural quietness, and the churchyard contains fine yew-trees, and graves planted with flowers.

The tower, which has escaped the whitewashing which covers the body, is characteristic, and not displeasing, of the severe Welsh style, with a battlement and small corbel-table under it, but with neither buttress nor stringcourse. The belfry-window on each side is a plain rectangle; the other openings merely slits. There is the usual swelling basement, as is seen almost throughout Wales. The chancel-arch is a very rude, pointed one. On the south side of the chancel is a square-headed, two-light window of Perpendicular character; and to the north, a single lancet of doubtful age. The east window may be Decorated, but rude, of two lights, with a diamond above them. The other windows have been modernised, and, as not unfrequently occurs in Wales, are secured by outside shutters. The interior is gloomy, and pewed up to the east end. The roofs have been partially new slated. The font has an octagonal bowl. The south porch has been removed. On the north side are very few graves.<sup>1</sup>

#### CATHEDINE (ST. MICHAEL).

June 30th, 1855.

This church, in a beautiful situation, near Llangorse Pool, has but a mean appearance. It consists of a chancel and nave, with a kind of tower at the west end, not rising higher than the nave; and a chapel curiously added, at right angles, on the north side, close to the west end of the nave. The steeple, perhaps, was intended to be higher, as it has a saddle-roof, and scarcely equals in height that of the nave, giving a curious appearance to the whole. On the south are three single windows of doubtful character; on the

<sup>1</sup> This church has been restored, but not in a style to be commended.

north is but one window ; and that at the east end is poor Perpendicular, of two lights. Some of the windows have stepped cills. The church is humble enough, and whitewashed ; but the site is very beautiful.

In the churchyard are some fine yew-trees. The outline of Cathedine Church is very eccentric and curious.<sup>1</sup>

### LLANGORSE (ST. MICHAEL).

June 30th, 1855.

This is a rather large church for South Wales, and has a chancel and nave, with south aisle to both, and a western tower. The aisle is of nearly the same width and height as the body. The arcade of the nave has three very wide, pointed arches, with tolerable mouldings, on octagonal pillars with sides slightly concave, and moulded capitals. The chancel-arch is pointed and rude. Between the chancel and aisle is one arch like those of the nave. The chancel extends a little beyond the aisle. On the south of the nave are square-headed Perpendicular windows of two lights ; on the north are some double windows with trefoil heads, but varying. On the north of the chancel are no windows. There is one good Perpendicular pointed window in the south aisle, of three lights. The east window of the south aisle is also of this kind. The east window of the chancel is an old one, perhaps debased. There is a sort of rose in the upper part, beneath the label, which is graduated,—a debased form. The font has an octagonal bowl on cylindrical stem, attached to one of the piers of the nave. The tower has a fair appearance, and is not whitewashed, as the walls of the body are. It is Perpendicular, with good battlement, divided by two stringcourses, the base projecting in Welsh fashion. The belfry-windows are good Perpendicular, of two lights, with tracery ; the other openings are slits. It has a peal of six bells.<sup>2</sup>

<sup>1</sup> The chancel and north transept have been restored

<sup>2</sup> This church has been well restored.

## LLANHAMLECH (ST. PETER).

June 30, 1855.

This church, which has only a chancel and nave, seems to have been rebuilt, except the tower and north porch, or at least to have been entirely modernised, the windows being all of the poorest modern Gothic. The tower at the west end is a fair one, of Perpendicular character ; but, as usual, without stringcourse or buttress, embattled, with projecting spouts at the corners. The belfry-window, on each side, is square-headed, of two lights ; in the other stories the apertures are mere slits. The font has a plain octagonal bowl. The porch is on the north side ; and on the same side of the church, being the chief approach to it, the graves are more numerous than on the south.<sup>1</sup>

## LLANVILLO, CO. BRECON (ST. MILLBURG).

22 Aug. 1861.

This church has a nave and chancel only, with a remarkably low and coarse western tower, and a south porch. The exterior is very rude ; the roof tiled. The tower looks as if it was never finished ; it has a pointed, tiled roof, and is entirely devoid of architectural character ; it has only one slit-like opening, and no original door. There is the trace of a Norman doorway on the north, now closed. The arch is semicircular, and between the tympanum and the doorcase is a horizontal course of hollowed square ornament. There is the trace of a lancet window on the north, and a new window has been introduced ; but there is not one on the north of the chancel, and the east window is a wretched modern one. On the south is a square-headed, two-light, labeled, Perpendicular window. There is the projection on the north for the rood-stairs. The roof is coved and ribbed. Between the nave and chancel is a rude semicircular arch ; and a pretty fair rood-loft and screen, having paneling below the loft, and paneled

<sup>1</sup> This church is about to be restored.



front, on the west ; also some tolerable screen-tracery, and cornice of vine-leaves and grapes. The font has a circular bowl on a stem, and square base.

## CRICKHOWELL.

1836.

A large and rather handsome church in the shape of a cross, and in very excellent condition ; still a good many ugly, modern Gothic windows have been inserted, however good the intentions. The nave has side-aisles. The chancel is large, though without aisles. The transepts have long windows, of two lights, which seem to be Decorated. The tower rises from the centre of the cross, and appears to be of transition character, from Early English to Decorated. There is no battlement, but a corbel-table under the parapet. The belfry-windows are single lancets, trefoiled. There is a tall, shingled spire, an uncommon feature in Wales. The nave is divided from the aisles on each side by three pointed arches, the eastern of which is very wide, springing from octagonal columns. The west window has lost its tracery. In the wall between the south aisle and the transept is a narrow, pointed arch, cinquefoiled, and an elegant, canopied niche with ogee-arch, crockets, pinnacles, and feathering. The tower is supported on four large pointed arches. The ceiling is modern. Adjoining the north transept is a small vestry, which has trefoil lancet-windows with transoms. The chancel has on each side trefoil lancet-windows. The east window, of three lights, with mullions simply crossing, may be early Decorated. On each side of the chancel are two arches in the wall, for sepulchral monuments, all well and deeply moulded. One on the north side has a niche within it, and also the effigy of a priest ; but it is partially hidden by the more modern monument of Sir John Herbert. On the south side one of the recesses contains the effigy of a cross-legged knight with shield. There are a modern Gothic altar-

piece, neat and uniform pews, and an organ erected in 1836. The font is early,—a circular bowl on shaft of similar form.

LLANBEDR YSTRADWY (ST. PETER).

May 19th, 1864.

This church has two equal bodies, as Llangenen Church, with south porch, and also a tower at the west end of the northern aisle or nave. The nave is of four bays, the chancel of two, and the arches are pointed, on octagonal pillars with capitals. The chancel-arch is pointed. The roof is flat in pitch, and paneled. On the north the windows are bad, and modern. The two east windows are square-headed, and labeled, of three lights. On the south is one square-headed window of four lights, of a character frequently seen in this neighbourhood; and one south of the chancel is of three. The whole seems to be Perpendicular. The exterior is whitewashed, all but the tower. There is a priest's door on the south. The porch has an outer doorway of Tudor character, and labeled. One window south of the nave, of two lights, is set high in the wall. The tower has an embattled parapet rising high at the north-east angle; belfry-windows of two lights, with one stringcourse; some slit-like openings; and neither buttress, nor west window, nor door.

LLANGATTOCK.

This church has a west tower, nave, chancel, north aisle, and south porch. The tower is massive but low, with a battlement and octagonal turret at the north-east. The west window is Perpendicular, the battlement whitewashed, and the rest of dark stone. The whole of the body is whitewashed. The porch has one small trefoil opening. The windows are mostly Perpendicular, of three lights, the tracery resembling that which is commonly seen in the Devonshire churches. The interior is dark, and the aisle divided from the

body by five low, plain, pointed arches upon octagonal piers. The church is furnished with an organ. One window is square-headed.

LLANGENEN, CO. BRECON (ST. CENEN).

May 19, 1864.

This church is in remarkably good condition, having lately undergone a judicious restoration, with due attention to preserving the original character. It consists of two equal bodies, the original chancel occupying the east end of the northern ; a south porch ; and a gabled bellcot for two bells, in open arches, over the west end of the northern aisle. All the windows are Perpendicular ; most of them square-headed, except that at the east of the south aisle ; varying, of two, three, and four lights ; and one a single light, cinquefoiled. The nave has an arcade of three pointed arches ; the chancel, one of two, with octagon pillars having capitals. Between the nave and chancel is a pointed arch, in the wall on each side of which is a hagioscope into the chancel. The southern aisle or body is undivided by an arch. The altar is now at the east end of the south aisle ; this aisle has a cradle-roof ; the north chancel has a flat-ribbed roof ; the seats are open ; there is a stone reredos ; and the floor is laid with polished tiles. There is a priest's door on the south of the chancel. The porch is, according to the custom of the country, very large, and has stone seats. The font has a cylindrical bowl on a stem.

The churchyard is very beautiful, and borders on a rapid river, and there is a new lych-gate.

LLANTHETTY (ST. DELTA).

May 26th, 1864.

A small, single-bodied church of the Welsh type, with no distinction of chancel, has a large south porch, and over the west end a gabled and roofed bellcot for two bells ; the external walls are wholly whitewashed.

The whole seems to be Perpendicular. The east window is Pointed, but rather small, of three lights ; the other windows are square-headed, of two lights ; but somewhat debased on the north, which seem to be insertions of a later period ; those on the south are of better character. The roof is coved and ribbed according to the fashion of the west of England. There is neither west window nor door. On the south of the chancel is a priest's door with Tudor arch and label. The interior is pewed. The porch has stone seats. The outer doorway has plain mouldings ; the inner doorway has Tudor arch and continuous mouldings.

The cemetery is large, and quite lonely, close to the Usk, and amidst the most lovely scenery of wood and hill and dale. In it was a fine growth of wild hyacinths.<sup>1</sup>

<sup>1</sup> This church has been restored.

*(To be continued.)*

*See Vol 1887 / 274*

---



ON A  
MUTILATED WOODEN IMAGE OF THE  
CRUCIFIX

FOUND IN THE CHURCH OF KEMEYS INFERIOR, MONMOUTHSHIRE; AND ON  
OTHER WOODEN IMAGES, OR PORTIONS OF SUCH, STILL  
EXISTING IN THIS COUNTRY.

THE introduction of images into Christian churches was undoubtedly very ancient; perhaps as early as, if not anterior to, the sixth century,—a practice which met with varied success, being more than once prohibited by iconoclastic zeal, with destruction consequent thereon; nor was it finally established in the Western Church till the middle of the ninth century.

Of early existing remains of Christian art, in relation to imagery, are perhaps some representations on carved diptychs, or ivory tablets, in low relief. One of these, published by the Arundel Society, represents the Blessed Virgin enthroned, with the infant Christ on her lap, with an angel on each side. This is executed in a graceful simplicity. The original plaque of ivory is stated to be in the Kunsthhammer, Berlin, and is stated to be probably of the sixth century. The tablet is 11 inches in height, and 5 inches in width. I am not going, however, to enter into the history of image-worship, but rather to say a few words on its disuse in this country; but the above icon, if so it may be designated, is the earliest I have met with.

Robert Wynchelsea, Archbishop of Canterbury A.D. 1294-1313, in one of his Provincial Constitutions, that *De Ecclesiis edificandis*, commencing “Ut parochiani”, amongst articles required for a church mentions “imagines in ecclesia, imaginem principalem in cancello.” In his gloss on the former of which, Lyndwood observes, “Imagines sanctorum que non sunt contemnende, sed reverende”; and of the latter, “Imaginem principalem

scilicet illius sancti ad cuius honorem ecclesia consecrata est."

Before I conclude I shall endeavour to adduce one or more instances in which, as I consider, such images have been preserved.

In the Provincial Council of Cashell, in Ireland ("Concilium Provinciale Cashelense"), held A.D. 1453, it was enjoined that in every church there should be at least three images, namely, of the Blessed Virgin St. Mary, of the crucifix, and of the patron of the place in honour of whom the church was dedicated. "Quod in singulis ecclesiis ad minus habeantur tres imagines, sanctæ beatæ Mariæ virginis, sanctæ crucis, et patroni loci in cuius honorem ecclesia dedicatur."

By the royal injunctions, A.D. 1538 (*temp.* Hen. VIII), "such feigned images as were known to be abused of pilgrimages, or offerings of any kind made thereunto, were, for the avoiding of idolatry, to be forthwith taken down without delay." Under these, many images which had been resorted to from a belief in their superior sanctity and miraculous power were destroyed.

It would appear that all the images in the churches of the monasteries, or at least of some of them, were sold on their dissolution. The ornaments in the church and vestry of that of Pipewell, in Northamptonshire, a Cistercian monastery, were sold to Sir William Parre, Knight, on the 6th of November, 30th Henry VIII, for £16 3s. These, amongst numerous other articles, comprised "one table of carved timber with great images, one image of our Lady of Pity, one image of King Henry (VI). In St. Nicholas Chapel, one image of St. Nicholas; at the Trinity altar, one image of the Trinity; at St. Catherine's altar, certain *ould* images; at St. Peter's altar, one little image of Our Lady; in the body of the church a rood."

Amongst articles in the church of the Monastery of Merevale, Warwickshire, sold at the dissolution, we find enumerated six old altars with images. These produced 2s.

In 1547, the first year of the reign of Edward VI, it was by the royal injunctions ordered that "all images which had been or were abused with pilgrimage, or offerings of anything made thereunto, were, for the avoiding of the detestable offence of idolatry, by ecclesiastical authority, but not by that of private persons, to be taken down and destroyed; and as to such images which had not been abused, and which as yet were suffered to remain, the parishioners were to be admonished by the clergy that they served for no other purpose but to be a remembrance whereby men might be admonished of the holy lives and conversation of them that the said images did represent; which images, if they did abuse for any other intent, they committed idolatry in the same, to the great danger of their souls."

In 1548 an Act was passed, intituled "An Act for abolishing and putting away divers Books and Images." By this it was enacted that "Images of stone, timber, alabaster, or earth, graven, carved, or painted, which theretofore had been taken out of any church or chapel, or yet stood in any church or chapel, were to be defaced and destroyed." But even before this Act, and in 1547, the images in many churches were pulled down. This is noted in a passage in the *Chronicles of the Grey Friars of London*: "Item the v day after, in September, beganne the kynges vysytacion at Powlles, and *alle* imagys pullyd down; and the ix day of the same monyth the said vysytacion was at Sent Bryddes, and after that in dyvers other paryche churches; and so *alle* imagys pullyd downe thorough all Ynglonde att that tyme.....Item the xvii day of the same moneythe (November 1547), at nyghte, was pullyd downe the Rode (rood) in Powlles, with Mary and John, with all the images in the churche. Item also at that same tyme was pullyd downe thorow alle the kynges domynion, in every churche, alle Roddes (roods), with alle images; and every preacher prechyd in their sermons agayne alle images."

Early in the reign of Queen Mary, the rood, or image

of the crucifix, was ordered to be restored to the several churches. In Bishop Bonner's "Articles of Visitation", A.D. 1554, amongst "Articles concerning the Things of the Church, and Ornaments of the Church", Article IX is as follows: "Item whether there be a crucifix, a rood loft, as in times past hath been accustomed." And in the articles set forth by Cardinal Pole, in 1557, to be inquired of in his diocese of Canterbury, occurs the following: "Whether they have a rood in their church of a decent stature, with Mary and John, and an Image of the Patron of the same Church." Queen Mary died in November 1558, and was succeeded on the throne by her half-sister, Queen Elizabeth.

Among the articles to be inquired about in the visitation in the first year of the reign of Queen Elizabeth, A.D. 1559, the second is, "Item, whether in their churches and chapels all images, shrines, all tables, candlesticks, trindals, and rolls of wax, pictures, paintings, and all other monuments of feigned and false miracles, pilgrimages, idolatry, and superstition, be removed, abolished, and destroyed." And, again, the forty-fifth article: "Item, whether you know any that keep in their houses any undefaced images, tables, pictures, paintings, or other monuments of feigned and false miracles, pilgrimages, idolatry, and superstition, and do adore them; and especially such as have been set up in churches, chapels, and oratories."

In allusion to the destruction of images, Machyn, in his Diary (1559), writes as follows: "The tyme afor Bathellmuwlyd and after was all the rodes (roods) and Mares (and) John ..... about London ..... and the xxv day of August at saint Botulph's with-owt Bysshyope gatt the rood Mare and John ..... and bokes, and ther was a felow within the chyrche mad a sermon at the bornyng of the chyrche goodes. The xvj of September (1559) was (the) rod (rood) and Mare and John and Sant Magnus bornyd at the corner of Fy-street, and other things."

Mr. Peacock, in his interesting work, *English Church*



*Furniture, Ornaments, and Decorations, as exhibited in a List of the Goods destroyed in certain Lincolnshire Churches in 1566*, states that "in the return then made from various parishes, we find in that from Asbye-juxta-Sleford, 'Imprimis of Images of the Rood mary and Ihon with all other Images, burnt āo iij° Elizabethe.' Auber:—'Imprimis the Rood Meary and John broken and defaced in the fyrst yeare of quene Elizabeth Reaynge.' Gretford:—'A rood with marie and Johne and the Image of sainte Martine the Patrone, w'ch were destroyed in the said ffirst yere of the quenes maiestie that now is.'"

Other returns are of a similar description, and the images appear to have been generally burnt. These returns were, some of them, if not all, presented at the commandment of John Aylmer, Archdeacon of Lincoln.

When the images in our churches were directed to be destroyed, early in the reign of Edward VI, there appears to have been a reluctance in some cases to comply with the mandate in its entirety. Some images of stone or alabaster, and sculptured tables, as they were called, of the latter material, of Scriptural or legendary subjects, and executed in bas-relief, were injured as little as possible, and buried in the church or churchyard, with the sculptured part downwards, apparently for preservation, and in hopes of a resuscitation. Such, indeed, have from time to time, especially of late years, been discovered, and preserved as mediæval relics of a past age.

But with regard to the mandates issued early in the reign of Elizabeth, it would seem that a different feeling existed, and in many instances the voluntary action of the parishioners preceded the forthcoming mandate.

Notwithstanding these two periods of general destruction, in a few instances images of wood (some in a more or less state of dilapidation) have been left us. These, of late years, have in antiquarian circles excited considerable attention. It is, however, with one exception, that I have here confined myself to a brief de-





*The Phototype Co., 303, Strand, London.*

CRUCIFIX FROM KEMEY'S INFERIOR CHURCH.

scription of such images or imagery of wood, and the remains of such, as have come under my notice.

At a meeting at Carlisle of the Royal Archæological Institute of Great Britain and Ireland, held in the month of August 1882, was exhibited, from Cartmel Fell, a mutilated wooden image, apparently forming originally the central figure of the rood, St. Mary and St. John, placed on or in front of the rood-screen or rood-loft. The head, trunk, and legs are existing; the arms and feet are gone; the only drapery consists of a loin-cloth. The arms appear to have been extended straight out from the shoulders, and not obliquely upwards. It may be difficult to fix an approximate date to this image; but I think it not earlier than the fifteenth century, perhaps towards the close. The dimensions are stated to be 2 feet 6 inches high in its present state.

A mutilated image of the crucifix supposed to have formerly stood on the rood-loft in the Church of Kemeys Inferior, Monmouthshire, is said to have been found some thirty years ago, with a quantity of bones and rubbish, in the blocked-up staircase leading to the rood-loft of that church. Of this image the head and trunk, with the arms and one foot, remain; the legs are gone. The drapery of the loin-cloth appears arranged in a late fashion. The arms are connected with the shoulders by mortices and tenons. They are extended obliquely upwards, and not in a straight line, as in more ancient examples. By some who have examined this relic an opinion has been formed that the arms are not the original ones, but were supplied in the reign of Queen Mary. This image, which, as far as I can ascertain, would have measured about 3 feet in height, was exhibited first at the Annual Meeting of the Cambrian Archæological Association held at Newport, Monmouthshire, in August 1885; and subsequently at a meeting of the Society of Antiquaries held the 25th of February 1886. It is now deposited in the Museum at Caerleon.

In Llandderfel Church, Merionethshire, North Wales, is still existing a rudely carved wooden horse or animal,



an appendage to the once famous image of the patron saint of the church, Dervel Gadarn; an image to which offerings were made, and which was taken up to London in 1538, and consumed by fire at Smithfield.

In the little church of Bettws Gwerfyl Goch, near Corwen, is, rudely carved on a wooden panel, in low relief, the image of the crucifix, having on the sides the images of St. Mary and St. John. This I imagine to have been originally affixed to or in front of the rood-loft or screen, though some are of opinion that it has always occupied its present position; but I think so small a church would hardly have two roods with the accompanying images. The carved panel, 4 ft. 3½ ins. wide, by 2 ft. 3 ins. in height, is divided into five compartments, each about 8 ins. wide. The central compartment contains a rude representation of the crucifix, the figure of which is very indistinct. On the sides of the head of the cross are the words, "*Ecce Homo*". In the compartment on the side next to the crucifix is the rudely carved image of St. Mary, represented in a veiled headdress, a nimbus about the head, and the hands folded on the breast. By the side of this, in the outward compartment, are carved the emblems of the Passion,—the pincers, thorns, and nails. On the other side of the crucifix is the image of St. John holding his right hand to his head; and in the compartment adjoining are carved the hammer, the reed with hyssop, and the spear. The whole is a specimen of very rude, carved work of perhaps the early part or middle of the sixteenth century, though there is nothing in detail to indicate a particular date.<sup>1</sup>

Dingley, in *An Account of the Progress of His Grace Henry the first Duke of Beaufort through Wales*, 1684, mentions having seen in "Llanrwyst" Church the wooden image of the crucifix belonging to the rood-loft there, which had been removed, and though kept concealed

<sup>1</sup> It is much to be wished that the wooden accessory in Llandderfel Church, and this rood, could be engraved in the *Archæologia Cambrensis*.

in the church was not generally known. The following are his words: "Over the timber arch of the chancell, near the rood-loft, lieth hid the ancient figure of the crucifixion as big as the life. This, I suppose, is shewn to none but the curious, and rarely to them."

In 1768, in taking down the old church tower of Mold, Flintshire, a curious image was discovered. The vicar, a Mr. Lewis, thought it was "a relic of the Catholic superstition of the former inhabitants", and gave orders for its destruction.

In Abergavenny Church, Monmouthshire, is a huge wooden image, apparently that of Jesse, in a reclining position. This appears as if part of a design such as we sometimes meet with in painted glass windows of the fourteenth century.

In Battlefield Church, Salop, is a wooden image of Our Lady of Pity. This is 3 feet 9 inches in height, carved out of a block of oak hollowed behind. The Blessed Virgin is represented in a sitting attitude, supporting on her knees and in her arms the dead body of Our Saviour, nude, with the exception of a loin cloth. She is attired in a gown with ample skirts, and mantle, and her head is covered with a veil or coverchief falling down behind. The execution of this image is good, but such as clearly indicates it to have been executed in the fifteenth century. That a far greater degree of veneration was paid to the images of Our Lady of Pity than to other images, appears from a goodly primer, published A.D. 1535, where, in "An Admonition to the Reader", the practice meets with reprobation.

In a room adjoining St. Mary's Hall, Coventry, is a wooden image of St. George on horseback, with a sword in his hand, combating the dragon; the armour in which he is represented as clad being that in use in the reign of Henry VI, or in the middle of the fifteenth century. From the flat surface on one side, this image appears to have been affixed against the wall; and it is known to have been placed over the altar in the

Chapel of St. George, adjoining Gosford Gate, Coventry. The carving of this composition, which is not very spirited, is 3 feet in height, and 1 foot 10 inches in width. I presume it to have been the "imago principalis" of the Chapel.

There is another well-known wooden image in Coventry, which must, I think, have been removed from one of the churches in that city, and was probably "a George". It is that of an armed man. The lower arms alone are gone. From the details of the armour and the broad-toed sollerets, it appears not to be of earlier date than that of the reign of Henry VII. For upwards of a century it has done duty as the representative of a certain "knight of the thimble", a noted character in a senseless legend connected with Coventry.

I have in my possession a small wooden image of a bishop, or it may be of a mitred abbot or prior, enshrined, as it were, within tabernacle-work; the whole carved out of a solid block of oak, 3 feet 3 inches in height. This is of the early half of the fourteenth century, and was formerly in the church of Dunchurch, Warwickshire, gradually rebuilt by the monks of Pipewell, Northamptonshire, during the fourteenth century. It was thrust out of that church at the commencement of the present century, when the finely carved oak sittings were displaced and swept away for the incoming of wretched deal boxes as pews. On this image are represented the alb, stole, dalmatic, and chasuble, with the mitre on the head, the amice about the neck, and the maniple over the left arm. The right hand is upheld in the act of benediction, whilst in the left is held the pastoral staff or bourdon. How or where placed in the church, or whom it represents, I know not.

On the floor of the tower of Collumpton Church, Devon, there is, or recently was, carved in wood, a representation of rockwork, with skulls, forming a Calvary, being the base of the rood, with the socket or mortice-hole in which the crucifix was fixed.

In a communication to the Society of Antiquaries,

made on the 1st of April 1886, Mr. J. T. Micklethwaite, F.S.A., notices, amongst others, a large image of Our Lady in Cawston Church, Norfolk; and at Etchingham Church, Sussex, an image of oak, apparently that of Our Lady. He also notices another image of the crucifix, taken from a church in Lincolnshire, the name of which is not mentioned, which he was in hopes of being able shortly to exhibit to that Society.

In a chapel of one of the transepts of Lincoln Cathedral is the stone image of St. Giles, which is somewhat more than the average full size, being upwards of 6 ft. in height. This is said to have been brought from the ruins of the Hospital of St. Giles, which stood north-east of the Cathedral, but without the Close. Some years ago it was lying in the cloisters, but has since been removed to a more worthy place in the Cathedral, and set upright. This image represents the Saint vested as an ecclesiastic of sacerdotal rank; in the alb with its girdle, and the stole crossed in front of the breast, with the extremities hanging down on each side. About the neck appears the amice with a rich apparel or parure; and over all a cope is worn, fastened in front of the breast by a morse. The arms are gone from the elbows downwards; otherwise the image is fairly perfect. At the feet reposes a mutilated animal, apparently a hind, from the hip to the shoulder of which, and right across the flank, is an arrow. Such is the symbol of the Saint, originating from the legend of St. Giles, who is said to have lived in the latter part of the seventh century. I take this to have been the "imago principalis", placed in the chapel of the Hospital, and as such subject at the time to veneration. It does not appear to me to have been executed earlier than the fifteenth century.

MATTHEW HOLBECHE BLOXAM.

---

*For an account of 2 Figures (Christ & Our Lady) from Norwich Church. Cr. Mnt. See Mon. Coll. 2111, pp. 110-115.*



## GLAMORGANSHIRE DOCUMENTS.

THE following documents relative to the county of Glamorgan have been selected for publication, with the permission of Mr. I. R. Francis, from a volume deposited by him in the Temporary Museum at Swansea on the occasion of the recent visit of this Society. They form part of a valuable collection made by his father, Colonel G. Grant Francis, F.S.A., which is well worthy of imitation. Each document is laid most carefully on a page of the book, and is accompanied with a printed extension of the text of the original. Facilities are thus afforded for ready reading, and for copies by an ordinary hand.

---

William of St. Donat's, Abbot of the Monastery of St. Mary of Neath, refers to the gift of Sir Edward Stradling to the Monastery of an acre of land, and the advowson of the Church of St. Donat's, and provides for the celebration in the Monastery of a yearly obit on the anniversary of his death. 20 Oct. 1341, 15 Edward III. (Francis MSS.)

“Omnibus Christi fidelibus presens scriptum visuris vel auditoris Frater Willelmus de Sancto Donato Abbas monasterii beate Marie de *Neth* et ejusdem loci Conventus salutem in Domino. Cum dominus Edwardus de Stradelyngh<sup>1</sup> miles dominus de Sancto Donato Anglicano nuper nos per cartam suam feoffavit de una acra terre in dicta villa de Sancto Donato simul cum advocacione ecclesie ejusdem ville prout in carta predicta domini Edwardi nobis inde confecta plenius continetur. Nos volentes super hoc vicem pro vice reddere salutarem concedi-

<sup>1</sup> Sir Edward Stradling, Knt., of St. Donat's, was son and heir to Sir Peter Stradling, and married Elena or Eleanor, daughter of Sir Gilbert Stradling. He was succeeded by his son Edward, who represented the county of Somerset in Parliament, 17 Edward III; and by his marriage with Gwenllian, daughter of Sir Roger Berkeley, acquired the lordship of East Orchard in the county of Glamorgan. (Wootton's *English Baronets*, 1727, and Burke's *Extinct Baronetcies*.)

mus eidem domino Edwardo pro nobis et successoribus nostris quod ipse et Elena consors ejus et omnes liberi eorum de cetero fiant participes omnium bonorum spiritualium que fient in monasterio nostro eidem domino Edwardo quod anniversarium ipsius post decessum suum fiet in monasterio nostro de *Neth* de anno in annum die obitus sui vel proximo die sequente quo commodius fieri poterit sine ordinis nostri offensione adeo solempniter et devote sicut anniversarium alicujus Abbatis domus predictæ per nos fieri solebat secundum Ordinis constitutionem Ad quod quidem anniversarium de anno in annum ut premittitur fideliter faciendum obligamus nos et successores nostros terras et tenementa bona et catalla nostra districtione et coercione cujuscunque judicis ecclesiastici seu secularis in perpetuum. Et si contingat nos vel successores nostros de predicto anniversario de anno in annum faciundo cessare quod absit volumus et concedimus pro nobis et successoribus nostris teneri et obligari heredibus dicti domini Edwardi in centum solidis argenti nomine puri debiti et in aliis centum solidis domino Gladmorgan qui pro tempore fuit Solvendis eisdem heredibus et domino infra mensem apud Sanctum Donatum postquam cessaverimus a celebratione anniversarii supradicti et de hoc rite convicti fuerimus coram aliquo de iudicibus memoratis quem iidem heredes vel aliquis eorum dixerit seu dixerint eligendo cujus jurisdictioni coercionis districtioni submittimus nos in hac parte hac obligatione penali semper rata manente. In cujus rei testimonium sigillum nostrum una cum sigillo Conventus nostri predicti presenti scripto sunt appensa. Hiis testibus domino Gilberto de Turbervill Henrico de Umframvill Rogero de Berkerole Johanne de Avene Johanne de Langeton militibus Johanne le Norreys Matho le Soer Johanne de Anne Johanne clerico de Lanyltwyt Johanne le Ware Johanne de la Broke Johanne Clement Henrico Ffaukons et aliis. Datum apud monasterium nostrum predictum vicesimo die mensis Octobris anno domini millesimo trecentesimo quadragesimo primo et anno regni Regis Edwardi tercii post conquestum quinto decimo.

“Dorso. Copia de oracionibus faciendis per Abbatem de *Neth*.”

---

Copy, under the seal of the Chancery, of the inquisitions taken in Gower in 1397, after the deaths of John de la Bere of Webbely Castle; of Rhys ap Griffith, Knt., of Penrees and Porteynon; and of John Clement of Pennard. (Francis MSS., p. 21.)

“Inquisitiones capte apud Swonesey coram Johanne Seint John militi Senescallo terre de Gower die Lune proximo post

festum Sancti Davidis anno regni Regis Ricardi secundi post conquestum vicesimo per sacramentum Ricardi Vernon militis Thome Denys militis Morgani Penrees Ricardi Maunsell Johannis Cady Johannis Aas Roberti Thomas de Landymor Davidis Gogh Roberti de la Mare Willelmi Aas Thome Jorum (?) et Johannis Gryffyth qui dicunt super sacramentum suum quod quidam *Johannes de la Bere* chivaler qui de domino tenuit castrum de *Webbely* cum pertinentiis per servicium militare obiit inde seisisus in dominico suo ut de feodo. Et dicunt quod obiit die dominica proximo post festum Sancti Mathei apostoli anno regni Regis Ricardi predicti terciodecimo Et dicunt quod predictum castrum cum pertinentiis valet in omnibus exitibus juxta verum valorem ejusdem per annum decem marcas. Et dicunt quod *Johannes de la Bere* est filius et heres predicti Johannis de la Bere chivaler propinquior et fuit etatis xv. annorum ad festum Sancti Michaelis ultimo preteritum non maritatus.

“Et dicunt quod Thomas Comes Warrewyk exitus et proficua dicti Castri cum pertinentiis provenientia a die obitus dicti Johannis de la Bere militis usque diem capcionis hujus Inquisitionis occupavit et percepit quo titulo ignorant. Item dicunt quod *Rees ap Gruffud* Chivaler tenuit in dominico suo et de feodo die quo obiit videlicet circa xvii. annos elapsos de domino per servicium militare maneria de *Penrees* et *Porteagnon* et *Agnon* que valent per annum in omnibus exitibus juxta verum valorem eorundem xxx libras. Et dicunt quod predictus Comes exitus et proficua inde provenienciam a die mortis predicti Rees usque diem capcionis hujus Inquisitionis tenuit quo titulo ignorant. Et dicunt quod *Thomas ap Rees* est filius et heres ejusdem Rees propinquior et fuit aetatis xix annorum die Mercurii proximo post festum Pentecostis ultimo preterito non maritatus.

“Item dicunt quod *Johannes Clement* tenuit in dominico suo ut de feodo die quo obiit de domino per servicium militare sex acras terre cum pertinentiis in *Pennarth* que valent per annum in omnibus exitibus per annum iiii. Et dicunt quod *Johannes Clement* est filius et heres predicti Johannis Clement propinquior et etatis ix annorum. In cujus rei testimonium predicti juratores presenti sigilla sua [apposuerunt].

“Data die loco et anno supradictis.

“Data apud Sweyneseye per copiam sub sigillo Cancellarii nostri Gouherie xxiv<sup>mo</sup> de Julii anno regni Regis Ricardi secundi post conquestum vicesimo secundo.

“[Inquisitio capta 5<sup>to</sup> Mart. 1397.]”

---

Grant by Alice Charles, relict of William de Lamare, to Edward Stradlyng, of a moiety of a burgage tenement in Swansea. 20 March, 3 Henry IV, 1402. (Francis MSS., p. 23.)

“Sciant presentes et futuri quod ego *Alicia Charles* relictā *Willielmi de Lameare* dedi concessi et hac presenti carta mea confirmavi *Edwardo de Stradlyng*<sup>1</sup> medietatem unius burgagii jacentis in villa de *Sweynesey* inter tenementum Walteri David ex parte una et tenementum Willielmi Skynner e parte altera cujus finis extendit se super aquam de Tawy et altera finis super altam stratam et unam acram terre et dimidiam jacentem in les Redynge de *Sweynesey* inter terram Willielmi Tailor ex parte una et terram Johannis Horton ex altera parte. Habendum et tenendum predicto Edwardo heredibus et assignatis suis imperpetuum faciendo capitali domino feodi illius redditus et servicia inde debita et de jure consueta. Et ego vero predicta Alicia et heredes mei predictam medietatem burgagii et unam acram terre et dimidiam cum pertinenciis predicto Edwardo heredibus et assignatis suis contra omnes gentes warantizabimus et in perpetuum defendemus. In cujus rei testimonium huic presenti carte mee sigillum meum apposui. Hiis testibus Willielmo de Stradlyng militi tunc Senescallo Gouherie Ricardo Hott tunc preposito ville de Sweynesey Johanne Horton Thoma ap Rees Johanne Bount et multis aliis.

“Data apud Sweynesey vicesimo die mensis Martii anno regni Regis Henrici quarti post conquestum tercio.”

---

Laurence de Berkrolles, Knt., appoints John Stradlyng his attorney, to deliver seisin to John Machon and others of lands granted by him. 1 Oct. 13 Henry IV, 1411. (Francis MSS., p. 25.)

“Noverint universi per presentes me *Laurencium Berkrolles* militem dominum de *Coytyff* ordinasse constituisse fecisse et in loco meo posuisse dilectum in Christo Johannem Stradlyng meum verum et fidelem attornatum ad deliberandum plenam et pacificam seisinam Johanni Machen Johanni ap Willym Vechan capellanis et Johanni Thomas de Coytyff de omnibus terris et tenementis pratis boscis pasturis et vastis cum pertinentiis vocatis Lawrenceyslond que quondam magister *Lawrencius de Turberville* tenuit infra dominium de Coytyff prout in quadam carta inde eis confecta plenius continetur rata habiturum et grata

<sup>1</sup> The second Sir Edward Stradling, before referred to, who is stated to have died 9 Henry IV.



quicquid idem Johannes Stradlyng nomine meo fecit in premisis. In cujus rei testimonium presentibus sigillum meum apposui.

“Datum apud Coytyff primo die Octobris anno regni Regis Henrici quarti post conquestum tertiodecimo.”

---

Grant by Lawrence Berkeroull, Knt., lord of the manor of Coytiff, to John Machon and others of lands in that manor. 1 October, 13 Henry II, 1411. (Francis MSS., p. 26.)

“Sciant presentes et futuri quod ego Laurencius de Berkeroull miles dominus de Coytiff dedi concessi et hac presenti carta mea confirmavi Johanni Machon Johanni ap Wyllym Vaghan capellanis et Johanni Thome de Coytiff omnia terras et tenementa prata boscas pasturas et vasta cum omnibus suis pertinentiis vocatis *Laurenceyslond* que magister *Laurencius de Turberville* quondam persona ecclesie de *Coychourch* tenuit infra dominium de Coytiff. Habendum et tenendum omnia predicta terras et tenementa prata boscos et vasta cum omnibus suis pertinentiis predictis Johanni Machon et Johanni ap Wyllym Vaghan capellanis et Johanni Thomas heredibus et assignatis suis imperpetuum de capitali domino feodi illius per redditus et servicia inde prius debita et de jure consueta Et ego vero predictus Laurencius Berkeroull miles dominus de Coytiff et heredes mei omnia predicta terras et tenementa prata boscos pasturas et vastas cum omnibus suis pertinentiis predicto Johanni Machon Johanni ap Wyllym Vaghan capellanis et Johanni Thomas heredibus suis et assignatis contra omnes gentes warantizabimus. In cujus rei testimonium huic presenti carte mee sigillum meum apposui. Hiis testibus Gilberto Denys milite Johanne le Eyr juniore Johanne Bonevill et aliis.

“Data apud Coytiff primo die Octobris anno regni Regis Henrici quarti post conquestum terciodecimo.”

---

Grant by John Stradlyng, Knt., to Ieuan ap David ap Gwyllym of lands in Coyty at a yearly rent, and subject to a heriot on death. 30 May, 5 Henry VI, 1427. (Francis MSS., p. 32.)

“Omnibus Christi fidelibus ad quos presens scriptum indentatum pervenerit Johannes<sup>1</sup> Stradlyng miles salutem in domino sempiternam. Noveritis me dedisse concessisse et hoc presenti scripto meo indentato confirmasse Jevan ap David ap Gwyllym

<sup>1</sup> No mention of this John is made by Wootton or Burke.

duas acras et dimidiam terre cum pertinenciis in Coitiff vocate Potteris Lond in parte orientali alte vie vocate Uptoun Wey. Habendum et tenendum predictas duas acras et dimidiam terre cum pertinenciis prefato Jevan heredibus et assignatis suis imperpetuum de capitalibus dominis feodi illius per redditus et servicia inde debita et consueta et reddendo michi heredibus et assignatis meis viginti unum denarios ad festum Sancti Michaelis annuatim et quinque solidos nomine herietti post decessum dicti Jevan heredum vel assignatorum suorum vel tale herietum cum acciderit super tres acras terre quas ego Johannes habui de dicto Jevan in novo clauso meo per quandam finem in Curia de Coitiff levatam. Et omnia talia consuetudines et servicia debita super dictas tres acras terre cum acciderint. Et si contingat dicti viginti unum denarii vel quinque solidi nomine herietti vel herietum consuetudines et servicia prenominata aretro sint insoluti vel non facta ad tempus et terminos usuales ex tunc bene liceat michi predicto Johanni heredibus et assignatis meis pro eisdem distringere in predictis duabus acris terre cum pertinenciis et distractiones retinere quousque de eisdem michi heredibus vel assignatis meis plenarie satisfactum fuerit. Proviso tamen quod ego predictus Johannes pro me heredibus et assignatis meis volo et concedo per presentes quod si predictus Jevan heredes seu eorum assignati solvant et faciant redditus herietum consuetudines et servicia domino de Coitiff debitos seu debendos de tribus acris terre pro me Johanne heredibus et assignatis meis quas habui ex concessione dicti Jevan per quandam finem inter nos levatam quod tunc predictus redditus viginti unum denariorum quinque solidorum nomine heriette vel herietum consuetudines et servicia prenominata super dictas duas acras et dimidiam terre onerata omnino medio tempore cessent alioquin stent in suo robore et effectum et sic tocians quociens Et ego vero predictus Johannes et heredes mei predictas duas acras et dimidiam terre cum pertinenciis prefato Jevan [ap David ap Gwyllym] ..... suis contra omnes gentes warantizabimus imperpetuum. In cujus rei testimonium presenti scripto indentato partes predicte sigilla sua alternatim apposuerunt. Hiis testibus Gilberto Turberville Johanne Eyre David Mathewe et aliis.

“Datum ultimo die Maii anno regni Regis Henrici Sexti post conquestum quinto.”

---

Lease of the manor of Coitiffe, or West Place, for thirty years from John Stradling of Merthyr-mawr, Esq., to Edmund Stradling. 12 June, 20 Edward IV, 1480. (Francis MSS., p. 39.)

“Hec indentura facta duodecimo die Junii anno regni Regis,

Edwardi quarti post conquestum vicesimo inter *Johannem Stradlyng* de Merthirmawre armigerum et *Edmundum Stradlyng* filium *Edmundi Stradlyng* armigeri testatur quod predictus Edmundus tradidit et ad firmam dimisit prefato Johanni Stradling *manerium* suum de *Coitiffe* aliter dictum *West Place* cum omnibus terris et tenementis infra manerium predictum que vel quod nuper fuit Johannis Stradlyng militis infra dominium de Coitiffe Habendum et tenendum predictum manerium cum suis pertinentiis prefato Johanni Stradling et assignatis suis ad terminum triginta annorum Reddendo inde per annum prefato Edmundo heredibus et assignatis suis quadraginta solidos bone et legalis monete Anglie ad festum Sancti Michaelis Archangeli tantum. Et si contingat predictos ..... tunc bene licebit prefato Edmundo in manerium predictum intrare et distringere distringecionesque sic captas licite asportare effugare et penes se retinere quousque de redditu predicto et ejus arreragiis si que fuerint sibi plenarie fuerit persolutus et satisfactus. Et predictus Johannes Stradling et assignati sui manerium predictum cum omnibus edificiis ibidem et ad tempus dimissionis predictæ stantibus ac situatis gardinis fossis vivariis aquariis stagnis et cum ceteris suis pertinentiis bene et sufficienter reparabunt sustentabunt et manutenebunt sumptibus suis propriis et expensis durante termino supradicto. Et ulterius predictus Johannes Stradling et assignati sui omnes convenciones ac omnia et singula infrascripta in partibus suis in forma predicta bene et fideliter tenebunt et perimalebunt sub pena forisfacture termini predicti hiis indenturis in aliquo seu aliquibus non obstantibus. Proviso semper quod prefatus Johannes Stradling et assignati sui durante termino predicto teneat vel teneant per se vel sufficientem deputatum suum seu per sufficientes deputatos curiam predicti Edmundi vel ejus heredum apud *Calwystow* secundum usum et consuetudinem ibidem usitatum singulis temporibus debitæ et consuetis. In cujus rei testimonium partes predicti hiis indenturis sigilla sua alternatim apposuerunt dicto die et anno supradicto.”

---

Grant by Sir Edward Stradlyng, Knt., to Cardinal Beaufort and others, of the manor of Lanfey, in the lordship of Ogmores.  
1 April, 7 Henry VI, 1429. (Francis MSS., p. 31.)

“Omnibus Christi fidelibus ad quos presentes littere indentate pervenerint *Edwardus Stradelyng*<sup>1</sup> miles salutem in domino.

<sup>1</sup> Sir Edward Stradling accompanied his father, Sir William, to the Holy Sepulchre, and was made, with him, Knight of that Order in the beginning of the reign of Henry VI. He married Jane, daughter of Cardinal Beaufort.

Noveritis me dedisse concessisse et per presentes confirmasse *Henrico Beauford* dei gratia *Cardinali Anglie* que *Wyntoniensi Episcopo Morgano ap Jankgn Kemmys et Thome Lyddyn* manerium meum de *Lanfey* cum pertinentiis infra dominium de *Ogmore* quatuor carucas terre viginti quinque acras et dimidiam prati centum acras terre arabilis tres acras bosci viginti quatuor acras pasture sexaginta acras vasti et sexaginta solidos annui redditus. Habendum et tenendum omnia predicta manerium cum pertinentiis quatuor carucas terre viginti quinque acras et dimidiam prati centum acras terre arabilis tres acras bosci viginti quatuor acras pasture sexaginta acras vasti et sexaginta solidos annui redditus prefatis Cardinali Morgano et Thome heredibus et assignatis suis imperpetuum de capitalibus dominis feodorum illorum per redditus et servicia inde debita et consueta. Et ego vero predictus Edwardus et heredes mei omnia predicta manerium cum pertinentiis quatuor carucas terre viginti quinque acras et dimidiam prati centum acras terre arabilis tres acras bosci viginti quatuor acras pasture sexaginta acras vasti et sexaginta solidos annui redditus ut predictum est prefatis Cardinali Morgano et Thome heredibus et assignatis suis contra omnes gentes warantizabimus acquietabimus et imperpetuum defendemus per presentes. In cujus rei testimonium huic presenti carte mee indentate sigillum meum apposui. Hiis testibus Johanne Seynt John milite Thoma Malyfant seniore Johanne le Eire Willielmo Flemyng Thoma Nerber armigeris et aliis.

“Data primo die Aprilis anno regni Regis Henrici Sexti post conquestum Anglie septimo.”

---

Proclamation of King Charles by the Portreeve of Swansea.  
(Francis MSS., p. 64.)

“Whereas it has pleased Almighty God to call out of this mortal life our late loving Sovereign *King James* of most happy memory, unto whose royal Sceptre and Diadem of Gt. Britain and Ireland, with all the rest of his Dominions, the most high and mighty Prince *Charles*, his dear son, is the sole, true, and undoubted Heir and Lawful Successor, We, his most faithful and loving subjects, the Portreeve, Aldermen, and inhabitants of *this Town and Hundred of Swansea* now present, do with joyful Hearts and Unanimity, according to our Duties in this behalf, declare and proclaim our now loving Sovereign King *Charles* to be, by the Grace of God, King of Gt. Britain, France, and Ireland, Defender of the Faith, whose happy reign may God long preserve.—*God save King Charles.*

“This was proclaimed in the Market Place Anno Domini 1625.

“Walter Thomas, Esq., *Steward.*

“Henry Flemming, *Portreeve.*”



(Francis MSS.)

“To the most Honorable Henry Marquesse of Worcester,<sup>1</sup> Lord President of Wales and the Marches thereof, and Lord Lieutenant of the same, one of his Majesty’s most honorable Privy Councill, and Knight of the most noble order of the Garter.

“The humble peticon of severall of the Aldermen and most of the Burgesses of the Towne of Swanzey in the County of Glamorgan,

“Humbly Sheweth

“That the said Town of Swanzey is a Towne Corporate, And has its commencement by severall Grants and Charters, And in particular by a Grant made to the said Towne (above 370 Years since) by William de Brews (then Lord of Gower), betweene whom and the said Towne there had beene some misunderstanding concerning their privileges. And then the said William de Brews (whose Right is devolved to your Lordship by the said Grant) confirmed the ancient Lawes and Customes of the said Towne of Swanzey, observed and granted to them in the time of his progenitor, and obliged himself, his Heirs and Assigns for ever, That nothing contrary thereunto should bee imposed on the Burgesses of the said Towne of Swanzey. And that under the penalty of 500*li.* to the Lord or King, and 500 marks to the Burgesses of the said Towne, to be paid as often as the privileges of the said Burgesses, or any part thereof, should be violated or infringed upon by his Lordship or Steward. That it was enacted by a Statute made in the 34 and 35 of H. 8, That the Major, Bailiffs, and other head officers of Corporate Towns in Wales might hold pleas and doe every other thing according to their Lawfull Grant and laudable Customs of such Towns. And that Aldermen of the said Towne of Swanzey, time out of mind, were elected by the major vote of the Burgesses at their Comon Halls appointed for that purpose, and that Forraigners were ever excluded from being Aldermen or Burgesses. And such as were not Burgesses sons, or had not served as apprentices (although living and inhabiting in the said Towne), paid moneys for their freedome, which has in time got the Towne some hundreds of pounds towards the maintaining of the poor and other public uses. That the Burgesses of the said Towne

<sup>1</sup> Henry Somerset, summoned to Parliament as Lord Herbert of Chepstow, 1 James, 1603; created Marquess of Worcester, 2 Nov. 1642; died in 1646.

doe subscribe to an Immunity from appearing at every Court Baron<sup>1</sup>.....

And now men of broken and profligate fortune in the said Towne, and other your Lordship's Courts, are sworne of Juryes. And if they doe not find as they are directed by your Lordship Stewards, they are overawed and threatened to be fined, which (as your petitioners are advised) is contrary to law.

"That youre lordships present stewards, without and against the consent of the greatest number of the Burgesses of the said Towne, doe elect Aldermen and Burgesses who do neither inhabit in the said Towne nor pay Scott and Lott, and without paying any ffine for their freedoms, the said Burgesses being not suffered (by your Lordship's present stewards) to speak for their privileges, but advised and threatened with unseemly words and carriages towards them, which is contrary to their Grant and ancient Customs.

"That your Petitioners, during the time of the Law Suits betweene your Lord'p and the Lady Marchionesse Dowager of Worcester, did espouse your Lordships interest, and therefore doe pretend to your Lordships favour and protection. That your petitioners are unwilling to appeal to any other judicature for redresse but to your honour.

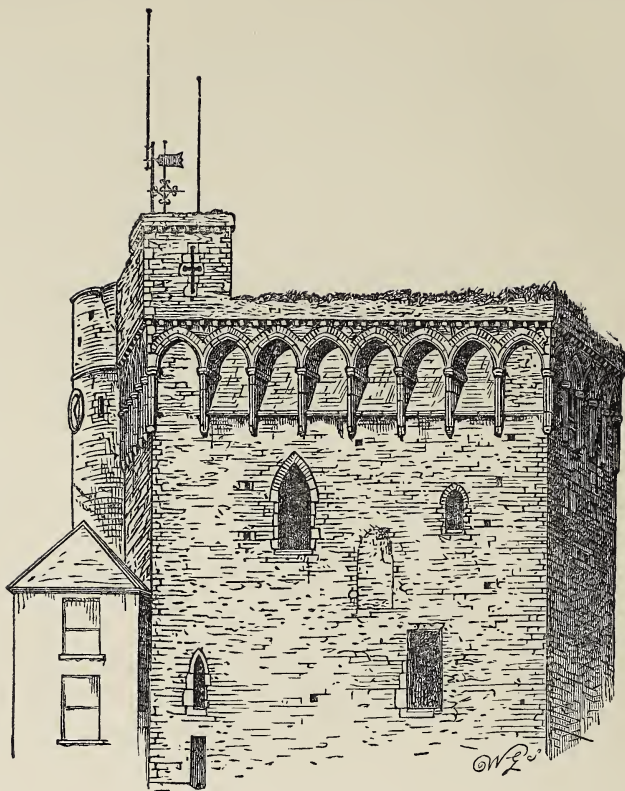
"May it please y<sup>r</sup> Lordship to take these premises into your wise and worthy consideration, and to Give Order for the Rectifying of the Irregular Proceedings of the Election of Aldermen and Burgesses for the said Towne, and to redresse your Petitioners said grievances, and your Petitioners shall pray, &c.

"And remain Your Lordshipps Humble Servants in the behalf of our selves and all the Rest of our Fellow Burgesses.

" Robt. Jones  
John Howell  
Hopkin Johnes  
Edwd. Williams  
Morgan Harrison

Thomas Hopkins  
James Roberts  
Will. Morgan  
Math. Davies  
John Jones  
Antony Jones."

<sup>1</sup> Two lines taken up in the binding.



## SWANSEA CASTLE.<sup>1</sup>

*(Read at the Swansea Meeting, 1886.)*

THERE is something about this old pile unusually remarkable. The Castle of Swansea is one of our proudest monuments, and in days past had a very remarkable history ; one peculiarly interesting, for local history links itself with national history.

The first building of a castle at this place, of which we have any historic record, was subsequent to the Nor-

<sup>1</sup> Mr. Capper expressed his great indebtedness to the researches of the late Colonel Grant Francis for the main points.

man conquest, and is attributed to Henry Beaumont of Newburgh in Normandy, and Earl of Warwick in England. He held large possessions in Gower, and also built the first Castle of Oystermouth. A castle was undoubtedly built on this site about that period, as there is historic evidence that its outworks were destroyed, but not the Castle now about to be described.

The Castle as it now stands was built by a Swansea man of uncommon energy and ability, Henry de Gower, who took his name from the district. The rich, open parapet could formerly be seen from the Railway crossing at the east end of the Strand, forming a pretty picture looked at through the brickwork of the arch of the Swansea and Neath Railway as it crosses that street; but the erection of a large warehouse in the Strand has completely blocked it out. There was a north entrance into the area surrounding the Castle, called "Harold's Gate", protected by two towers situated at the junction of Castle Bailey Street and High Street. A postern on the eastern side formed a sally-port, leading, by a covered way beneath Worcester House, to the present Wellesme Lane, and so down to the Strand, at the end of a fosse or dry ditch which Colonel Francis had seen in existence, though then filled up, at the corner of the Bane Caer at the top of Goat Street. This was at the exit of Bailey Street into Castle Square, over which was formerly a bridge leading to the gate, and flanked by round towers, one of which still exists, frowning above the butcher's shop where stands the block placed there by His Grace the Duke of Beaufort for the convenience of the townspeople. The postern clearly led to the steps in the town-float, which were closed a short time ago, and by those living on the quays were called the "Castle Steps."

On making the town-sewer, a few years since, very strong concrete foundations had to be cut through.



The area included by the lines described is about fifteen acres, or about half that used at Caerphilly, and perhaps ten times as much as the surface covered by Oystermouth Castle.

Henry de Gower, the builder of this Castle, was born in the latter part of the thirteenth century, somewhere about 1290, and was brought up as an ecclesiastic. He became Chancellor of the University of Oxford, and was appointed Bishop of St. David's in 1328.

During the period of the three Edwards castles seem to have sprung up like poppies all over this land. When Edward I conquered Wales, the hosts of Normans who fought under him, and were determined to keep what they had overcome, built great castles for their own protection, and erected in this wise centres of security for themselves and their retainers. Edward III was no less a castle-builder than his two predecessors had been, and he had the renowned William of Wykeham for his master of works. William of Wykeham and Henry of Gower were somewhat alike in the course they adopted in life. They were both learned ecclesiastics, both men of great taste, and both have left beautiful specimens of their architectural skill to posterity. The chief works of Gower were the Palaces of St. David's and Lamphey, and the Castle of Swansea, each of which shows his genius and love of art in the beautiful arcading which is a chief feature of all his work.

Colonel Francis has shown approximately how De Gower, though a Bishop, became possessed of Swansea Castle. The owner in the time of Edward II was a son-in-law of Lord William de Breose, the last of the great barons of that name, who had large possessions at Brember in Sussex, and also in Gower, of which latter lordship the Castle of Swansea was the *caput baroniae*. This De Breose was a terrible character: there was no act too dreadful, and no wickedness too great for him to commit in his numerous quarrels. He had a daughter and heiress named Alina or Alinora,

who married John de Mowbray, one of the chief nobles of the time of Edward II. When De Mowbray quarrelled with his King, the family lost all their estates, after the battle of Borough Bridge, in the year 1322. They had taken up the cause of the Lancastrian party, and when that faction was overturned, his head was cut off at York, and his family were reduced to abject poverty. Alina and her child were almost starved, whilst her vast possessions were confiscated to the King.

After the fashion of that day, immediately it was known that De Mowbray had been despatched, some favourite of Edward's came forward, and made application for the lands; and Swansea Castle then came, Mr. Grant-Francis believed, into the hands of Henry de Gower, though it cannot be stated authoritatively. Great forethought in the selection of the donee had always to be exercised, so as to secure the Castle to the King's side, and as to how the donee might behave towards the donor. De Gower, being a Bishop, could have no issue male or descendant, and would therefore be a safe person to whom to entrust the property. Be that, however, as it may, the Castle changed hands. Mr. Grant-Francis searched in vain in the Record Office for any direct evidence of such a grant to De Gower, but it is unquestionable that he reconstructed the Castle. Whence he got the money is not easily answered. The seal of Henry de Gower, Mr. Grant-Francis found in the Office of the Duchy of Lancaster, in London, whilst searching for materials for the history of Swansea. It is graceful in design, and exquisite in execution.

One of the peculiarities of De Gower in the building of his great works, was his quatrefoil or four-leaved floral ornament; his ogee-moulding was distinctive also; and within the building of the great hall (now used as a drill-room by the 1st Glamorgan Artillery Volunteers) there are arches which can be clearly identified as of his time. There must have been strong foes, hard fights, and violent deaths, from time to time in this

Castle. Fifteen skeletons were excavated within the old precincts when the new Post Office was built.

Swansea was once a walled town ; and Mr. Grant-Francis obtained evidence of grants made by two of the Edwards authorising the Corporation to raise money for the purpose of building and repairing the walls. Sutton stone was used for the quoins, mouldings, and ornamentation of the work. The same stone was also used at Neath Abbey, where the mouldings are still as sharp and true as when they left the hands of the masons ages ago. No doubt the Normans had succeeded in discovering the secret of getting and using the very best stone of the district,—stone that retains the mark of the chisel five hundred years. It was at one time proposed to build the Houses of Parliament with this stone ; but Sir Henry de la Beche, who was sent down to examine the quarries as to quantity, reported that there was not sufficient stone remaining for the erection of so extensive a structure. This was a very unfortunate fact, as the Yorkshire stone of which the present Houses have been built is already perishing, and has frequently to be renewed.

Amongst the remarkable things that have been recorded about the history of Swansea, perhaps the most remarkable of all was the flight of Edward II, King of England, from the hostile faction in the state, headed by his wife Isabella, who was called the “She Wolf of France.” Edward came into this part of the country ; and there is evidence to show that when he started on his flight he was accompanied by many of the officers of his household, who brought with them the Great Seal of England, and twelve bags full of the documents of the kingdom, together with a large quantity of silver plate and costly equipments. In coming to Swansea he intended to proceed to Lundy Island ; and these valuables were of course deposited in the local stronghold, Swansea Castle, whilst the King waited for fair weather to set sail. Favourable winds, however, did not blow ; and after waiting some days, the King con-

tinued his flight through Neath Abbey to Ledbury. The sacks of national records and valuables were left in Swansea Castle, from which it appeared they were afterwards purloined by the people of the district, who ought certainly to have known and behaved better. Some years ago the late Dr. Nichol came across some of the parchments, five centuries old, which some poor patients asked him to accept as a token of their appreciation of his services, as they had no money to pay his fee. The small oaken box containing the parchments they looked upon as somewhat of a curiosity. It contained the original contract between Edward, as Prince of Wales (afterwards Edward II), and Isabella, Princess of France. This box and original record are preserved in the Town Museum. It will be remembered that Edward was afterwards taken, and murdered at Berkeley.

At the last Meeting Mr. Hartshorne gave some interesting facts of this flight, and he stated that he had ascertained from records that the King left Tintern about the middle of October 1326, passing through Chepstow on his way to Caerphilly. On the 4th of November he was at Margam, and on the 5th to the 7th at Neath, and was probably at Swansea between the 7th and the 15th. He was taken at Llantrisant on the 20th, resigned the Great Seal at Monmouth to Sir William Blount, and on the 28th he was at Ledbury. There is a pass from that Monarch to the Abbot of Neath in the South Wales Museum.

R. CAPPER, F.R.G.S.



## ECCLESIASTICAL APPOINTMENTS.

## PATENT ROLLS, CHARLES II.

*(Continued from p. 233.)*

- LLOYD, JENKIN, clk., M.A., rector of Langoydmore, co. Cardigan. Westm., 25 June. (12 Chas. II, p. 1, No. 433.)
- „ Jenkin, clk., rector of De la Vernach, St. David's dioc. Westm., 10 Aug. (13 Chas. II, p. 47, No. 166.)
- „ John, clk., M.A., rector of Llansannam, co. Denbigh. Westm., 22 June. (12 Chas. II, p. 1, No. 433.)
- „ John, clk., one of the chaplains in ordinary to the King, Canon or Prebendary of Windsor, *vice* Hugh Cressey, who seceded from the Church of England. 7 July. (12 Chas. II, p. 3, No. 143; p. 19, No. 168.)
- „ John, clk., Prebendary of Llanvair Talhayarn, first portion, in the Cathedral of St. Asaph, *vice* [John] Saladine, deceased. Westm., 6 Aug. (12 Chas. II, p. 19, Nos. 49, 50.)
- „ Roger, clk., M.A., rector of Tenby, co. Pembroke, St. David's dioc. Westm., 23 March. (34 Chas. II, p. 2, No. 25.)
- „ Thomas, clk., Canon or Prebendary of Bachryd and Llandeder Castle Payne, in the collegiate church of Brecon, St. David's dioc., *vice* — Awbry, deceased. Westm., 1 Sept. (12 Chas. II, p. 4, Nos. 156, 157.)
- „ Thomas, clk., B.A., rector of Llangynyw, co. Montgomery. Westm., 11 Sept. (12 Chas. II, p. 1, No. 172.)
- Maddocks, Thomas, clk., M.A., Prebendary or Canon of Cayre in the collegiate church of Llandaff, *vice* Hugh [Lloyd], Bishop of Llandaff. Westm., 3 Dec. (12 Chas. II, p. 4, No. 12.)
- Maddockes, Thomas, clk., M.A., rector of St. Andrew's, co. Glamorgan, Llandaff dioc. Westm., 5 June. (13 Chas. II, p. 47, No. 217.)
- Mathewes (Mathews), Manasses, clk., rector of Portynon, co. Glamorgan, St. David's dioc. Westm., 1 Nov. (14 Chas. II, p. 19, No. 110.)
- „ Maurice, clk., rector of Erebestock, co. Denbigh. Westm., 24 July. (12 Chas. II, p. 1, No. 359.)
- „ Maurice, clk., Canon or Prebendary of Master Mago in Llandaff Cathedral, *vice* Evan Price, deceased. Westm., 4 Sept. (12 Chas. II, p. 4, Nos. 149, 150.)
- „ Samuel, clk., vicar of Almeley, co. Hereford. Westm., 1 Aug. (12 Chas. II, p. 1, No. 307.)

- Meredith, Richard, clk., vicar of Trellocke, co. Monmouth. Westm., 21 June. (12 Chas. II, p. 1, No. 438.)
- „ Richard, clk., Archdeacon of Dorset, *vice* Richard Fitzherbert, deceased. Westm., 25 July. (12 Chas. II, p. 3, No. 1 ; p. 19, No. 99.)
- „ Thomas, M.A., rector of Llanddiniolen, co. Carnarvon, Bangor dioc. Westm., 13 Aug. (12 Chas. II, p. 1, No. 285.)
- Meuricke, Francis, clk., rector of Egglwissaile, co. Anglesey, Bangor dioc. Westm., 18 June. (13 Chas. II, p. 47, No. 192.)
- Milward, Thomas, clk., vicar of Nessestrange, co. Salop, Lichfield and Coventry dioc. Westm., 7 Nov. (16 Chas. II, p. 19, No.  $\frac{1}{36}$ .)
- Morgan, Hugh, clk., rector of Bettous Bledrouce, co. Cardigan. Westm., 11 Aug. (12 Chas. II, p. 1, No. 291.)
- „ Robert, S.T.P., rector of Llandinam, Bangor dioc., *vice* Thomas Bayly, S.T.P., deceased. Westm., 8 Sept. (12 Chas. II, p. 1, No. 61.)
- „ Robert, clk., Prebendary or Canon of Llanddarog in the collegiate church of Brecon, *vice* Hugh Penry, deceased. Westm., 29 Sept. (12 Chas. II, p. 4, Nos. 60, 61.)
- „ Thomas, clk., Prebendary or Canon of Thomas Baschurch in Llandaff Cathedral. Westm., 22 Aug. (12 Chas. II, p. 4, Nos. 168, 169.)
- „ Thomas, clk., rector of Llangorse, co. Brecon, St. David's dioc. Westm., 9 Dec. (14 Chas. II, p. 19, No. 76.)
- Morgans, John, clk., vicar of Cardigan and Verwick, co. Cardigan, St. David's dioc. Westm., 22 Dec. (14 Chas. II, p. 19, No. 71.)
- Morrice, Richard, clk., rector of Llanglydwen, co. Carmarthen. Westm., 11 Sept. (12 Chas. II, p. 1, No. 173.)
- Morris, David, clk., rector of St. George, *alias* Kegidog, co. Denbigh, St. Asaph dioc., *vice* William Salisbury, clk., resigned. Westm., 10 Nov. (14 Chas. II, p. 19, No. 99.)
- „ James, clk., vicar of Llanrhisteed, co. Cardigan, *vice* David Lloyd, ceded. Westm., 27 Aug. (12 Chas. II, p. 1, No. 248.)
- Mossom (Mosson), Robert, clk., M.A., rector of Llan Ennis, *alias* Llan-yannis, co. Denbigh, Bangor dioc. Westm., 16 July. (12 Chas. II, p. 3, No. 114.)
- Naylor, George, clk., Canon or Prebendary of Brampton in Lincoln Cathedral, *vice* Morgan Wynn, S.T.P., deceased. Westm., 30 July. (12 Chas. II, p. 2, No. 112 ; p. 19, No. 77.)
- Newborough, Richard, clk., Prebendary or Canon of Withington Parva in Hereford Cathedral. Westm., 5 Sept. (12 Chas. II, p. 4, Nos. 141, 142.)
- Newton, John, M.A., vicar of Rosse, with the chapel pertaining to the same, co. and dioc. of Hereford, *vice* — Price deceased. Westm., 25 July. (12 Chas. II, p. 3, No. 3.)

- Ottway, Humfrey, clk., rector of Llanrust, co. Denbigh, St. Asaph dioc. Westm., 8 Sept. (12 Chas. II, p. 1, No. 169.)
- Otway, Thomas, clk., M.A., Prebendary or Canon of Llandrindod, co. Radnor, pertaining to the collegiate church of Brecon, St. David's dioc. Westm., 30 Sept. (14 Chas. II, p. 19, Nos. 19, 20.)
- Owen, Evan, S.T.P., rector of Llandissel, co. Cardigan. Westm., 20 July. (12 Chas. II, p. 1, No. 383.)
- „ George, clk., rector of Llanbeder Wellfrey, co. Pembroke. Westm., 10 Jan. (13 Chas. II, p. 47, No. 108.)
- „ George, clk., rector of Narbarth, co. Pembroke, St. David's dioc., *vice* Evan Owen, S.T.P., resigned. Westm., 21 Jan. (13 Chas. II, p. 47, No. 24.)
- „ John, clk., Canon or Prebendary of Llandugwy, co. Cardigan, pertaining to the collegiate church of Brecon. Westm., 11 Sept. (12 Chas. II, p. 4, Nos. 110, 111.)
- „ John, M.A., vicar of Roch, co. Pembroke. Westm., 27 Nov. (12 Chas. II, p. 1, No. 45.)
- „ John, clk., rector of Llandewy Wilfrey, co. Pembroke, St. David's dioc. Westm., 12 May. (14 Chas. II, p. 19, No. 212.)
- „ Robert, clk., M.A., rector of Llangelynin, co. Merioneth, Bangor dioc. Westm., 1 Aug. (13 Chas. II, p. 47, No. 171.)
- „ Thomas, clk., Canon or Prebendary of Marthary or Marthern in St. David's Cathedral, *vice* Jeremy Taylor, S.T.P., resigned. Westm., 12 Sept. (12 Chas. II, p. 2, No. 79; p. 4, No. 127.)
- „ Thomas, clk., M.A., rector of Llanvisnath, co. Pembroke, St. David's dioc. Westm., 29 June. (14 Chas. II, p. 19, No. 195.)
- „ Warberton, clk., rector of Rackton, co. Sussex, Chichester dioc. Westm., 27 Aug. (12 Chas. II, p. 1, No. 243.)
- „ William, clk., M.A., Treasurer of St. David's Cathedral, co. Pembroke. Westm., 9 Aug. (12 Chas. II, p. 3, No. 99; p. 19, No. 10.)
- „ William, clk., presentation to the second portion of the rectory of Pontesbury, *alias* Pontsbury, co. Salop, *vice* Peter Studley, deceased. Westm., 1 Sept. (12 Chas. II, p. 1, No. 209.)
- „ William, clk., Canon or Prebendary of Llanarthney in the collegiate church of Brecon, St. David's dioc., *vice* — Stephens, deceased. Westm., 8 Sept. (12 Chas. II, p. 4, Nos. 93, 94.)
- „ William, S.T.P., rector of Rhoscrowther, co. Pembroke, *vice* — Phillipps, deceased. Westm., 19 Sept. (12 Chas. II, p. 1, No. 140.)
- „ William, clk., Canon or Prebendary of Worcester, *vice* Giles Thornborough, deceased. Westm., 7 Feb. (14 Chas. II, p. 2, No. 22; p. 19, No. 11.)

- Owens, Nicholas, clk., vicar of Arberporth, co. Cardigan, St. David's dioc. Westm., 19 June. (13 Chas. II, p. 47, No. 199.)
- Parry, George, clk., M.A., rector of Llangadock, co. Glamorgan, *vice* William Edwards, clk., deceased. Westm., 14 Sept. (12 Chas. II, p. 1, No. 163.)
- „ George, clk., rector of Cheriton, co. Glamorgan, *vice* Henry Price, ceded. Westm., 13 Nov. (12 Chas. II, p. 1, No. 77.)
- „ Henry, clk., vicar of Bettus, co. Montgomery. Westm., 17 July. (12 Charles II, p. 1, No. 390.)
- „ John, clk., M.A., rector of Eastyn, otherwise Queen Hope, co. Flint, *vice* Dr. Puleston, deceased. Westm., 11 June. (12 Chas. II, p. 1, No. 454.)
- „ John, clk., S.T.P., rector of Ewhurst, co. Surrey, Winchester dioc., *vice* Dr. William Fuller, resigned. Westm., 10 June. (13 Chas. II, p. 47, No. 219.)
- Penry, Meredith, clk., rector of Llanhamlach, co. Brecon. Westm., 23 July. (12 Chas. II, p. 1, No. 377.)
- Phillipps, John, clk., rector of Disserth, co. Radnor. Westm., 23 July. (12 Chas. II, p. 1, No. 365.)
- „ Richard, clk., rector of Hyop, co. Radnor. Westm., 15 Sept. (12 Chas. II, p. 1, No. 157.)
- „ William, clk., rector of Kellibeyll, co. Glamorgan, Llandaff dioc. Westm., 9 Dec. (13 Chas. II, p. 47, No. 117.)
- Piers, Griffith, clk., rector of Nannerch, co. Flint. Westm., 7 July. (12 Chas. II, p. 1, No. 411.)
- Pooler, Thomas, M.A., rector of Pencombe, co. Hereford. Westm., 24 July. (12 Chas. II, p. 1, No. 354.)
- Portrey, Richard, clk., rector of Rosehilly, co. Glamorgan, St. David's dioc. Westm., 18 June. (16 Chas. II, p. 19, No.  $\frac{1}{42}$ .)
- Powell, John, clk., B.A., vicar of Llansanfraid in Commoddwydwyr, co. Radnor. Westm., 23 Aug. (12 Chas. II, p. 1, No. 260.)
- „ Riche, clk., vicar of Bochwrđ and Llanbeder Paynes Castle, co. Radnor, St. David's dioc. Westm., 5 Nov. (12 Chas. II, p. 1, No. 65.)
- „ Robert, clk., vicar of Nantmell, co. Radnor. Westm., 16 July. (12 Chas. II, p. 1, No. 395.)
- „ Robert, clk., Prebendary or Canon of Bole in York Cathedral, *vice* [Henry] Smith, S.T.P., deceased. Westm., 20 Aug. (12 Chas. II, p. 4, Nos. 195, 196.)
- „ Thomas, clk., vicar of Lanygon, with the chapel of Yffine, annexed to Brecon. Westm., 17 July. (12 Chas. II, p. 1, No. 387.)
- „ Thomas, clk., Canon or Prebendary of Gathbrenge in the archdeaconry of Brecon, and within the collegiate church of Brecon. Westm., 6 Aug. (12 Chas. II, p. 19, Nos. 37, 38.)
- „ Thomas, clk., Prebendary or Canon of Llandaff, *vice* Dr.



- Hughes, deceased. Westm. 25 Aug. (12 Charles II, p. 4, Nos. 172, 173.)
- Price, Charles, vicar of Cardigan and Verwicke, co. Cardigan, St. David's dioc. Westm., 28 June. (13 Chas. II, p. 47, No. 194.)
- „ Henry, clk., rector of Llanedy, co. Carmarthen, *vice* George Parry, clk., ceded. Westm., 13 Nov. (12 Chas. II, p. 1, No. 76.)
- „ Hugh, clk., rector of Llanedy, co. Carmarthen, St. David's dioc., *vice* Henry Price, deceased. Westm., 8 May. (13 Chas. II, p. 47, No. 239.)
- „ John, clk., vicar of Cayo, co. Carmarthen, St. David's dioc. Westm., 27 May. (13 Chas. II, p. 47, No. 226.)
- „ Rice, clk., rector of Aberhavis, co. Montgomery. Westm., 17 July. (12 Chas. II, p. 1, No. 392.)
- „ Thomas, S.T.P., rector of Llanyfidd, cos. Flint and Denbigh, St. David's dioc., *vice* William Arskin, S.T.P., deceased. Westm., 25 July. (12 Chas. II, p. 2, No. 153.)
- Prooand, Edward, clk., M.A., rector of Bridell, co. Pembroke, St. David's dioc., *vice* Louis Gwyn, clk., deceased. Westm., 14 March. (13 Chas. II, p. 47, No. 70.)
- Read, James, clk., M.A., rector of Byford, co. Hereford. Westm., 12 June. (12 Chas. II, p. 1, No. 449.)
- Rhodes, Joseph, clk., rector of Old Radnor, co. Radnor. Westm., 21 July. (12 Charles II, p. 3, No. 8.)
- Roberts, David, clk., rector of Penegoes, co. Montgomery. Westm., 20 July. (12 Chas. II, p. 1, No. 379.)
- „ Edward, clk., vicar of Llansanfraid in Mechin, co. Montgomery, St. Asaph dioc., *vice* John Hughes, deceased. Westm., 18 Sept. (12 Charles II, p. 1, No. 149.)
- Robinson, John, clk., M.A., rector of Llanverres in Yale, co. Denbigh, St. Asaph dioc. Westm., 4 Oct. (12 Chas. II, p. 1, No. 123.)
- Rogers, Phillipp, clk., rector of Llanwithelan, co. Montgomery, St. Asaph dioc. Westm., 6 Aug. (12 Chas. II, p. 1, No. 317.)
- Rowlands, Humfrey, clk., rector of Llanoryn, co. Montgomery. Westm., 21 July. (12 Chas. II, p. 1, No. 34.)
- Rushworth, Isaac, clk., rector of Gladestry, co. Radnor. Westm., 29 Sept. (12 Chas. II, p. 1, No. 125.)
- Sackett, John, Prebendary or Canon of St. Herman in the collegiate church of Brecon, St. David's dioc., *vice* — Prichard, deceased. Westm., 23 Nov. (12 Chas. II, p. 4, No. 22.)
- Salisbury, William, rector of St. George, *alias* Kegadog, St. Asaph dioc. Westm., 31 July. (13 Chas. II, p. 47, No. 159.)
- Salwey, John, M.A., rector of Richard's Castle, Hereford dioc. Westm., 19 Oct. (13 Chas. II, p. 47, No. 145.)
- Shawe, Silvester, vicar of Ey, co. and dioc. of Hereford. Westm., 9 Feb. (17 Charles II,<sup>1</sup> p. 3, No. 19.)

---

<sup>1</sup> Query 18th year.

- Smith (Smyth), Henry, M.A., vicar of Holm Lacy, co. and dioc. of Hereford, *vice* Mathew Turner, S.T.P., deceased. Westm., 25 Nov. (12 Chas. II, p. 19, No. 87.)
- „ John, rector of St. Thomas, Haverfordwest, St. David's dioc., *vice* John Parry, deceased. Westm., 28 Dec. (13 Chas. II, p. 47, No. 112.)
- South, Robert, S.T.P., rector of Llandissell, St. David's dioc., *vice* John Williams, resigned. Westm., 22 June. (17 Chas. II, p. 3, No. 61.)
- Spademan, John, M.A., rector of the moiety of the rectory of Llandynam, co. Montgomery, Bangor dioc., *vice* Henry Compton, S.T.P., promoted to be Bishop of Oxford. Westm., 18 Dec. (26 Chas. II, p. 9, No. 3.)
- Stanley, Robert, vicar of Kynnerley, St. Asaph dioc., *vice* John Smallman, deceased. Westm., 25 Nov. (14 Chas. II, p. 19, No. 90.)
- Stock, Charles, clk., rector of Aston Ingham, co. Hereford. Westm., 24 July. (12 Chas. II, p. 1, No. 364.)
- Stratford, Nicholas, S.T.P., Warden of Christ's College, Manchester; Dean of St. Asaph; *vice* Humphrey Lloyd, promoted to be Bishop of Bangor. Westm., 30 Dec. (25 Chas. II, p. 1, No. 9.)
- Swayne, Richard, clk., M.A., vicar of Cleirowe, co. Radnor. Westm., 9 July. (12 Chas. I, p. 1, No. 406.)
- Swift, Thomas, Canon or Prebendary of Warham, Hereford. Westm., 27 Sept. (12 Chas. II, p. 4, Nos. 64, 65.)
- Swinglehurst, Richard, Prebendary or Canon of the Prebend called the Chancellor's Prebend, Llandaff, *vice* Francis Davis, ceded. Westm., 24 Aug. (12 Chas. II, p. 4, Nos. 170, 171.)
- Taylor, John, S.T.P., vicar of Dorston, co. and dioc. of Hereford. Westm., 15 March. (13 Chas. II, p. 47, No. 69.)
- Thomas, Oliver, clk., M.A., vicar of Neverne, co. Pembroke, St. David's dioc. Westm., 4 Oct. (13 Chas. II, p. 47, No. 144.)
- „ William, clk., M.A., rector of St. Florence, co. Pembroke. Westm., 20 July. (12 Chas. II, p. 1, No. 384.)
- „ William, clk., Precentor of St. David's Cathedral. Westm., 4 Aug. (12 Chas. II, p. 3, No. 108; p. 19, No. 54.)
- „ William, clk., Dean of Worcester Cathedral, *vice* Thomas Warmestry, deceased. Oxford, 22 Nov. (17 Chas. II, p. 3, No. 84.)
- Tyler, John, clk., rector of Kentchurch, co. Hereford. Westm., 6 Aug. (12 Chas. II, p. 1, No. 313.)
- Tyrer, Thomas, clk., M.A., rector of Mauncells Hope, co. Hereford, *vice* Richard Richard, deceased. Westm., 26 Nov. (12 Chas. II, p. 1, No. 55.)
- „ Thomas, clk., M.A., vicar of Sellacke, otherwise Cellacke, otherwise Baylham, with the chapel of King's Caple

- Martinscove, otherwise Marstons and Pencoyd thereunto belonging, co. Hereford. Westm., 18 June. (12 Chas. II, p. 1, No. 445.)
- Vaughan, Edward, clk., M.A., Archdeacon of Cardigan. Westm., 27 Aug. (12 Chas. II, p. 4, Nos. 176, 177.)
- „ Henry, clk., Prebendary or Canon of Llandila in the collegiate church of Brecon, St. David's dioc. Westm., 26 Nov. (12 Chas. II, p. 4, Nos. 16, 17.)
- „ Louis Owyn, clk., rector of Rudbexton, co. Pembroke. Westm., 30 Aug. (12 Chas. II, p. 1, No. 238.)
- Waldron, Edward, clk., rector of Gladestry, co. Radnor, dioc. St. David's, *vice* Isaac Rushworth, clk., resigned. Westm., 26 Aug. (14 Chas. II, p. 19, No. 187.)
- Watkins, William, clk., vicar of Llanvyhangel Crewcorney, *alias* Kilkernell, co. Monmouth, dioc. Llandaff. Westm., 10 April. (17 Chas. II, p. 3, No. 73.)
- Watts, William, clk., Prebend or Canon of Bassum in Hereford Cathedral. Westm., 10 July. (12 Chas. II, p. 19, Nos. 151, 152.)
- Weston, Thomas, clk., M.A., rector of Langwm Dunmell, co. Denbigh. Westm., 27 June. (12 Chas. II, p. 1, No. 427.)
- Whittell, William, clk., M.A., vicar of Leominster, co. and dioc. of Hereford. Westm., 9 Dec. (14 Chas. II, p. 19, No. 75.)
- Whittle, William, M.A., vicar of Aylmestree, co. Hereford, *vice* — Michael, ceded. Westm., 30 Oct. (12 Chas. II, p. 1, No. 90.)
- Wicherley, Daniel, S.T.P., Canon or Prebend of Hinton in Hereford Cathedral, *vice* [Thomas] Clint, deceased. Westm., 18 Sept. (12 Chas. II, p. 4, Nos. 91, 92.)
- Wilcox, John, clk., rector of Mainstone, co. Salop. Westm., 28 Aug. (12 Chas. II, p. 1, No. 246.)
- Williams, John, clk., vicar of Devynocke, co. Brecon. Westm., 3 July. (12 Chas. II, p. 1, No. 420.)
- „ John, clk., Prebend or Canon of Llanyfudd, dioc. of St. Asaph, *vice* William Arskin, S.T.P., deceased. Westm., 17 Nov. (12 Chas. II, p. 2, No. 24; p. 4, No. 27.)
- „ John, clk., vicar of Llysworneth, co. Glamorgan, dioc. of Llandaff. Westm., 24 June. (14 Chas. II, p. 19, No. 197.)
- „ Morgan, clk., rector of Letherston, co. Pembroke, dioc. of St. David's. Westm., 15 March. (14 Chas. II, p. 19, No. 232.)
- „ Morice, clk., rector of Freystropp, dioc. of St. David's. Westm., 22 June. (17 Chas. II, p. 3, No. 59.)
- Winne, Humfrey, M.A., rector of Cemmes, co. Montgomery. Westm., 30 July. (12 Chas. II, p. 1, No. 296.)
- Wogan, Ethereld, clk., vicar of Penallie, co. Pembroke, dioc. of St. David's. Westm., 4 Oct. (12 Chas. II, p. 1, No. 121.)

Wolley or Wolle, Edward, S.T.P., rector of Denergh, *alias* Llandrillo-in-Rhoss, dioc. of St. Asaph. Westm., 3 Aug. (12 Chas. II, p. 2, No. 106.)

Wynne, Robert, clk., rector of Kirrigydrinion, co. Denbigh. Westm., 11 Aug. (12 Chas. II, p. 1, No. 287.)

## Miscellaneous Notices.

WILLIAMS OF DYFFRIN-CLYDACH, NEATH.—This copy of the curious genealogical inscription engraved on a brass plate in the Dyffryn pew, in the chancel of Cadoxton Church, was made by Mrs. J. T. D. Llewelyn, of Penllergare, in 1863, and deserves to be recorded in our pages:—

“Waiting for the second coming of our Blessed Saviour lieth Llewelin Williams of Dyffrin in this parish, gent., who so departed this life y<sup>e</sup> 14th day of December 1625, and his body is enterred, with several of his ancestors, in this church. He was by paternall descent, in issue male, son, in the 10th degree, of Rees, the son of Jestin ap Gwrgan, y<sup>e</sup> last prince and lord of Glamorgan of British blood; and by his maternal descent, in issue male, he was son in y<sup>e</sup> like degree to Prince Conan, the son of Iago, King of North Wales, by Ranulph, the daughter of Alfred, King of Dublin. His wife was Gwladis, the daughter of Evan ap William ap Sir Howell goch, by his wife, Mault Cadogan, by whom he had seven sons and fower daughters, from whom are descended a numerous issue, now living in this parish and county, and in Monmouthshire and Carmarthenshire. All his sons (except the eldest) tooke his Christen for their sirnames, according to the old British and Welsh method.

“Here alsoe lyeth the body of William Williams, eldest son of the said Llewelin and Gwladis, who departed this life the 14th day of August 1643. His wife was Bridgett, daughter to Lewis Evans of Montgomery, Esq.<sup>1</sup>

“And alsoe the body of Charles Williams, eldest son of the said William and Bridgett, who dyed the 20th day of March 1639. His wife was Juan, daughter to Sir Edward Aubrey, Kt., by Dame Jane, his wife, daughter and heir to William Havard of Tredomen, Esq.

“And alsoe the body of Philip Williams, 2nd son of the said William, who dyed the 24th day of April 1658. He was first married to Margaret, the daughter of David Powell of London, gent., by Anne, the daughter of Lyson Evans of Neath, Esq., by Margaret, his wife, sister to Sir William Herbert of Swansea, who dyed the 31st of January 1668, and lyeth buried here. The 2nd wife of

<sup>1</sup> Attorney to the Council of the Marches. He was of Llwydlo.



the said Philip was Rose, daughter to Morgan Cradock of Cheriton, Esq., by Anne, his wife, the daughter of William Prichard of Cârwent, Esq., by his wife, Jane, the daughter of Sir Thomas Stradling of St. Donatts, Kt., by his wife, Dame Katherine, the daughter of Sir Thomas Gamadge, Kt., Lord of Coyty, by Dame Margaret, his wife, daughter to Sir John St. John, Kt., by whom he had issue, Philip Williams, now living, A<sup>o</sup> 1707, at whose charge this inscription is now Revived.

“And here alsoe lyeth the body of the said Rose, wife of the said Philip,<sup>1</sup> who departed this life the 24th day of March 1680. She was, by her said mother, descended from John of Gaunt, Duke of Lancaster, King of Castille and Leon, and son to Edward 3rd, King of England. The said Morgan Cradock, father of the said Rose, was descended in issue male from the valiant Cradock well known in antiquity by the name of Cradock the Puissant and Strong; and by female extraction from the family of Sir Rhys ap Thomas, Knight of the Garter, and the Mansells, then of Scurldidge Penrys’ and Oxudge Castle, now Margam.

“Another Descendant of the said Cradock the Strong was Sir Matthew Cradock, who lies interred in the Cradock’s ile in y<sup>e</sup> church of Swanzey. This Sir Mathew was grandfather to Sir George Herbert, the first sherriffe of Glamorgan, and to Blacke Will, the first Earle of Pembroke of y<sup>e</sup> family now in being. The estate of y<sup>e</sup> said Sir Mathew is now enjoyed by Fulke Grevill, Lord Brooke, and by the family of the Herberts, descended to them by a daughter of y<sup>e</sup> said Sir Mathew.

“The above mentioned Jestin ap Gwrgan was Prince and lord of Glamorgan, and Morganwg, and Gwent land, in y<sup>e</sup> time of William Rufus, King of England, and was wrongfully and treacherously (by Sir Robert fitz Hamon and y<sup>e</sup> twelve Norman Knights whom Prince Jestin had retained in his service to fight against his enemies, and who came into England with William the Conquerour) disposessed of his ancient paternall inheritance, y<sup>e</sup> Castle of Cardiffe, where he then kept his court, and of twelve other castles in this county, with all y<sup>e</sup> lands thereunto belonging, besides the Castle and Lordship of Sangleenith, or Caerphili, which Eynon ap Coltroyn (who after that base action was called Eynon Frâdwyr, or Eineon y<sup>e</sup> Treacherous, for combining with y<sup>e</sup> said strangers to betray the Prince that had generously relieved him in his distress) tooke to his own share, and by the assistance of y<sup>e</sup> said Normans possessed himselfe thereof.

“Prince Jestin was lineally descended in issue male, by his ancestors, Morgan Hên Mwyn fawr, who married the daughter of Rodrig the great King of all Wales, and by Ithel, King of Gwent and Morganwg, from Brennus (who, as some say, conquered Rome) or Brân fendigaid, ancestor to Coelus or Coel Godebog, King of Brittain, father to Helena or Elen Lueddog, mother to Constantine the Great,

<sup>1</sup> There is a remarkable hatchment to her in the chancel.

y<sup>e</sup> first Christian Emperour. His wife or Princess, y<sup>e</sup> mother of his said son Rhys, was daughter of Ethelstan or Elistan glôdrudd, Prince of Ferlex, and Lord of y<sup>e</sup> lands between y<sup>e</sup> rivers Wy and Severne, descended from Casuor Wledig, y<sup>e</sup> son of Ludh or Lnd, y<sup>e</sup> son of Beli mawr or Belinus, the great King of Britaine; and his mother was Ancreta or Angharad, daughter of Ednowen, Prince of Tegengl.

"The said son of Hamon and his twelve Norman followers, hereafter named, tooke to themselves, as aforesaid, y<sup>e</sup> castles and manours following. Himselfe, as chiefe of them, tooke y<sup>e</sup> Castle of Cardiff; Richard de Grana, Villa Neath; William de Loudres, Ogmore; Paganus de Turberville, Coyty; Robert de St. Quintin, Llanblithian; Richard de Syward, Talyvan; Gilbert de Humphreville, Penmarle; Reginald de Sully, the Castle of Sully; Roger de Berkrolles, East Orchard; Peter le Soor, Peterston-upon-Ely; John le Fleming, that of St. George; Oliver St. John, Fonmôn; and William le Esterling, that of St. Donat's.

"The above mentioned Sir Howell gôch was ancestor, in y<sup>e</sup> male line, to Sir Robert Thomas, late of Llanmiangel in this county, Baronet, and son, in the 8th degree, to Cradock, eldest son of y<sup>e</sup> said Prince Jestin by his second venter, y<sup>e</sup> said Princess; y<sup>e</sup> said Sir Howell was alsoe ancestor to Judge Jenkins of Hensol, by his mother, sister to the above mentioned Gwladis.

"Here also lyeth y<sup>e</sup> body of y<sup>e</sup> above mentioned Philip Williams, Esq., who departed this life the 6th Day of November 1717.

"Here also lyeth y<sup>e</sup> body of Mary y<sup>e</sup> wife of y<sup>e</sup> said Philip Williams, Esq., who dyed y<sup>e</sup> first day of August 1726, aged 65.

"Here also lyeth y<sup>e</sup> body of Jane, eldest daughter of Edward Turberville of Ewenny, Esq. (by Frances, his wife, eldest daughter and one of y<sup>e</sup> coheirs of Col. Carne of Ewenny aforesaid), and wife to Llewelin Williams of Dyffrin, Esq., who died September y<sup>e</sup> 9th, 1726, aged 23.

"Here also lyeth y<sup>e</sup> body of Mary, daughter of y<sup>e</sup> said Llewelin Williams, Esq., and Elizabeth, his 2nd wife, sole daughter and heir of John Horton of Broughton Gifford, in y<sup>e</sup> county of Wilts, Esq., who dyed January 8th, 1729, aged 4 months."

DINMORE PRECEPTORY CHAPEL.—As it appears (*ante*, p. 155) that Llanmadoc and other churches in West Gower were granted to the Preceptory of Dinmore, in Herefordshire, the following account of the Preceptory may find a fitting place here :—

"This ancient and interesting little chapel, attached to Dinmore House, has recently been restored by the owner, the Rev. H. Heming S. John, assisted by his friends, under the supervision of Mr. J. P. S. Aubyn, the well-known architect, and was re-opened for divine worship on the 30th of September last.

"Shortly before the dissolution of religious houses, Henry VIII commissioned his library-keeper to make a tour through England,

and to report to him on various matters connected with the cathedrals, abbeys, and priories then established in the kingdom. The *Itinerarium* of the laborious Leland was the result,—a work of the greatest interest and value, as presenting a picture full of detail of the England through which a traveller rode in the sixteenth century. ‘The Hill of Dinemore’, says this accurate observer (and his description is as applicable now as it was then), ‘is very steepe, high, well wooded, and a specula to see all the countrye about. There standeth a little by west of the very toppe of Dinemore Hill, on the left hand as I roade, a commandry, with a fayre place that belonged to the Knights of St. John of Hierusalem in London.’

“Dinmore House, which is now the residence of the Rev. H. Heming St. John, is situated midway between Hereford and Leominster, and occupies the site of the Commandry or Preceptory mentioned by Leland. The Preceptory of the Knights Hospitallers was founded in the reign of Henry II, by grant from the crown, out of the royal forest of Marden, and still forms, ecclesiastically, an extra parochial district. Establishments of this character, as is well known, were scattered over a great part of Europe in the days when the Order of St. John of Jerusalem flourished. They were partly monastic, partly military: their functions in time of peace, here in England, were to entertain strangers, to observe the rules and ceremonies of the Order, to farm the lands attached to each cell, and to remit the surplus revenue to the Grand Prior of England.

“Of the Preceptory at Dinmore, the only part that now remains intact is the chapel which stands in the garden of Dinmore House. It is clear that originally the chapel and the domestic buildings were connected; but the house is now entirely detached, and with the exception, perhaps, of some part of the foundations, does not date back beyond the Elizabethan period. The chapel is a small building, of which the older portion belongs to the Norman, and the later to the Decorated period of architecture. A peculiar feature of the edifice is the absence of any window on the north side, which is no doubt to be accounted for by the fact that it was on this side joined to the domestic offices of the ancient Preceptory. In the course of the restoration a hagioscope has been discovered high up in the eastern end of the north wall, which it may be reasonably supposed was made to enable sick or infirm persons to join in the services of the altar from the infirmary or some other upper chamber in the house. A tombstone, the eight-pointed cross on which shows that it once marked the grave of a brother of the Order, forms the top of the hagioscope, which is therefore evidently of a later date than the Norman part of the building. Fragments of many similar gravestones are built into the walls. The interior of the roof, which previously to the restoration was covered with plaster, was found to be of oak, a great part of which was in good preservation; and it is undoubtedly the original roof of the Decorated period, though its external elevation has been altered.

“Mr. St. John is also engaged in painting the glass for the east

window, in which the figure of Thomas Docura, who was Preceptor of Dinmore in the beginning of the sixteenth century, and became Grand Prior of England, is to appear. His arms and motto, 'Sans Roro', were found both at Dinmore and at Clerkenwell, which was the headquarters of the Order in England; and the arms are still visible on St. John's Gate, Clerkenwell, of which he was the builder. The old double patriarchal cross of the Knights Hospitallers still stands on the eastern gable of the chapel; and in levelling the floor for the purposes of the present restoration, a skeleton was discovered lying almost immediately in front of the altar, which it is believed, from the manner of interment, must be that of a member of the Order.

"Before closing this short account of the Preceptory of Dinmore, it may be of interest to trace its history since the dissolution of the Order of Hospitallers in England, in the reign of Henry VIII. Having been held by grants from the crown for terms of years, and on lives, by two or three families (amongst whom the name of Russell is found), the property was granted, in the reign of Elizabeth, to the family of Woolryche, who built the present mansion, and lived there till the year 1739, when the Preceptory and estate were bought by Mr. Richard Heming of Sibdon Castle, Salop, and passed by marriage to the family of the present owner. The chapel itself shared the fate of so many other similar buildings, and was allowed both to fall into decay, and to be used for secular purposes, from which condition it was rescued, and restored to its original sacred destination, by the uncle of the present owners."—*Hereford Times*, 9th Oct. 1886.

---

THE BLOOD-PRODIGY OF CHEESE.—In the *Archæologia Cambrensis* for 1885, under the description of St. Woollos' Church, at p. 282, is given an account of a supposed miracle in the fact of cheeses appearing "bloody within". The bloody appearance of the cheeses inside the church of St. Gwynllyw had, it appears, the good effect of causing Earl Harold to restore a large amount of stolen property. The bloody appearance sometimes seen in cheese, generally when it is kept in a damp place, is caused by the growth of a microscopic fungus of a crimson colour, named *Torula sporendonema*. The colour is like arterial blood; therefore in old times it was thought, as it looked like blood, it might be blood. The same style of reasoning is not uncommon in the present day. An enlarged drawing of the *Torula*, made by the writer, may be seen in the Department of Botany, British Museum, South Kensington, London. The more familiar "blood-prodigy" of bread, and the sacramental wafer, is also caused by a second crimson fungus named *Micrococcus prodigi-  
osus*.

WORTHINGTON G. SMITH.

---

LORD RICHARD GROSVENOR, M.P., and Mr. John Roberts, M.P., have presented the Corporation of Flint with a copy of the cele-



brated painting of King Richard II, now in Westminster Abbey, the earliest known contemporary painting of an English sovereign. The portrait of the King was copied by Mr. Leonard Hughes of Holywell, Flintshire, special permission having previously been obtained from the Dean and Chapter of the Abbey. The picture has an especial historic interest for Flint, inasmuch as the unfortunate King was confined in Flint Castle after being taken prisoner by Bolingbroke. Mr. Taylor, the Town Clerk of Flint, and author of the excellent history of the town, has also received permission to erect in the council chamber coats of arms, in stained glass, of the six monarchs who conferred charters upon the ancient borough.

---

DURING some excavations in the old church at Newtown, Montgomeryshire, with a view to its restoration, a portion of an early encaustic floor was found at a depth of about 3 feet below the later surface. The tiles are of the end of the thirteenth century.

---

BISHOP MORGAN'S WELSH TRANSLATION OF THE BIBLE (p. 236).—Finding that the omissions spoken of by Fuller, as pointed out by Dr. Griffith, were in the edition of 1630, I assumed that they must have been copied from Bishop Morgan's edition of 1588, and so I put them in the first column as Bishop Morgan's. A more recent opportunity of comparing that edition with Parry's has shown that the omissions were Bishop Parry's, and not Bishop Morgan's at all. The earliest edition, 1588, has Exodus, xii, 13, as in the present authorised; but that of 1620 has the omission. And it is just the same in Habaccuc, ii, 5, save that Bishop Morgan's is much more plain and simple than any of the others: *e. g.*, "A Hefyd gan fod y gwr balch yn troseddu (ar) win, am hynny ni pheru, yr hwn a helaetha", etc.; that is, "And because the proud man transgresseth in wine, therefore he shall not abide; who enlargeth", etc. I am glad to be able to do this act of justice to Bishop Morgan's admirable work, even though the subsequent omissions may have been but printer's errors.

D. R. T.

---

# Cambrian Archaeological Association.

---

## THE FORTY-FIRST ANNUAL MEETING

WAS HELD AT

## SWANSEA

ON

MONDAY, AUGUST 23RD, 1886,

AND FOUR FOLLOWING DAYS.

---

### PRESIDENT.

JOHN TALBOT DILLWYN LLEWELYN, Esq. M.A., F.L.S.

### VICE-PRESIDENTS.

HIS WORSHIPFUL THE MAYOR OF SWANSEA (W. J. REES, Esq.)	SIR H. H. VIVIAN, BART., M.P.
THE RT. REV. THE LORD BISHOP OF ST. DAVID'S	L. L. DILLWYN, Esq., M.P.
THE RT. HON. THE EARL OF JERSEY	F. A. YEO, Esq., M.P.
THE RT. HON. THE EARL OF DUN- RAVEN	J. C. FOWLER, Esq.
THE RT. HON. LORD DYNEVOR	T. TREVILLIAN JENKIN, Esq.
THE RT. HON. LORD ABERDARE	HIS HONOUR JUDGE BRYNMOR JONES
THE LORD LIEUTENANT (C. R. M. TALBOT, Esq., M.P.)	SIR J. JONES JENKINS
THE VICAR OF SWANSEA (CANON SMITH)	A. J. WILLIAMS, Esq., M.P.
	CHAS. BATH, Esq., F.S.A.
	HOWEL GWYN, Esq.
	H. N. MIERS, Esq.
	M. B. WILLIAMS, Esq.

### LOCAL COMMITTEE.

HIS WORSHIPFUL THE MAYOR OF SWANSEA (W. J. REES, Esq.), *Chairman*.

ROBERT CAPPER, Esq., F.R.G.S., *Vice-Chairman*.

Rev. E. Bolney, M.A., Sketty	Alfred Hall, Esq., Mumbles
W. L. Cox, Esq., Swansea	Joseph Hall, Esq., Swansea
Dr. D. Arthur Davies, Swansea	James Harris, Esq., Cardiff
Dr. Ebenezer Davies, Swansea	E. Sidney Harland, Esq., Swansea
Rev. J. D. Davies, M.A., Llanmadoc	S. Home, Esq., ditto
J. Richardson Francis, Esq., Swansea	Christopher James, Esq., ditto
S. C. Gamwell, Esq., ditto	D. C. Jones, Esq., ditto
Rev. Canon Gauntlett, M.A., ditto	Everard W. Jones, Esq., ditto
Richard Gwynne, Esq., Kilvey, ditto	T. Sydenham-Jones, Esq., Barrister- at-Law, ditto
C. H. Glascodine, Esq., Barrister-at- Law, ditto	W. H. Jenkins, Esq., Sketty
J. G. Gordon, Esq., Landore	Dr. H. A. Latimer, Swansea

A. C. Jonas, Esq., Swansea  
 D. P. Jones, Esq., ditto  
 J. R. Leaver, Esq., C.E., ditto  
 David Lewis, Esq., Barrister-at-Law,  
 3, King's Bench Walk, Temple  
 John Lewis, Esq., Kilvey, Swansea  
 H. Maliphant, Esq., Swansea  
 Rev. J. E. Manning, M.A., ditto  
 T. P. Martin, Esq., ditto  
 Albert Mason, Esq., ditto  
 A. Merry, Esq., ditto  
 A. R. Molison, Esq., ditto  
 Nicol Morgan, Esq., ditto  
 William Morgan, Esq., Ph.D., ditto  
 George Nancarrow, Esq., ditto  
 Dr. J. Paddon, ditto  
 J. C. Vye Parminter, Esq., ditto  
 C. H. Perkins, Esq., ditto  
 Herbert Rake, Esq., ditto

W. F. Richards, Esq., Glyngollen  
 Ed. Roberts, Esq., Somerset Place,  
 Swansea  
 John Roberts, Esq., C.E., Swansea  
 Philip Rogers, Esq., ditto  
 John Squire, Esq., ditto  
 A. P. Steeds, Esq., ditto  
 T. Talford Strick, Esq., Swansea  
 T. S. Sutton, Esq., Neath  
 W. Terrill, Esq., ditto  
 Abel Thomas, Esq., Barrister-at-Law,  
 ditto  
 Dr. Jabez Thomas, ditto  
 D. B. Turberville, Esq., Pontardawe  
 Rev. Canon Walters, D.D., Llansam-  
 let  
 J. B. Wilson, Esq., A.R.I.B.A., Swan-  
 sea  
 J. C. Woods, Esq., ditto

#### Local Secretary.

Walter Lewis, Esq., C.E., Swansea.

## REPORT OF MEETING.

MONDAY, AUGUST 23.

THE preliminary meeting of the Committee having been held for the discussion of the Report and other business, the Annual Meeting was opened in the rooms of the Royal Institution of South Wales, the Right Hon. Lord Tredegar, the outgoing President, in the chair.

His Worship the Mayor (Mr. W. J. Rees) said it afforded him much pleasure to welcome to Swansea the members and friends of the Cambrian Archæological Association. Since the last meeting here, in 1861, many members who were then present, and contributed so much to its success, were, alas, no longer with them. But fortunately, in this, as in all other matters, though they might deplore their loss, they had equally to rejoice at the presence of so many willing recruits as he now saw before him. They should also feel thankful that there were still spared to them a number of old members to guide and direct their younger brethren in those paths of investigation in which they had so distinguished themselves in times past. It had often struck him as not only a strange fact, but also a very encouraging one, that in this the most energetic time the world had ever seen, when men of all climes and countries were rushing into every available corner

of the habitable globe to develop trade and commerce, it should also witness the keenest desire on the part of all civilised communities to become more acquainted with the doings, the habits, and the peculiarities of bygone ages. They might quote Byron's words—

“Out upon him who for ever will leave  
But enough of the past for the future to grieve :  
Remnants of things that have passed away,  
Fragments of stone reared by creatures of clay.”

No society had done more for their country than the one he had the honour to welcome that evening to their ancient borough. The Cambrian Archæological Association had, indeed, done good service in rolling back the thick veil which had obscured many a fact, both in history and archæology, and had caused light to shine on what otherwise would have seemed dark pages in the past. If these societies did nothing more than this, they could justly claim their warmest gratitude. But, when he looked around him, and saw the same development in trade that he had spoken of followed by archæological discoveries in Greece by the Prussian Government, and our own investigation in the Holy Land, he felt that this and all kindred associations had some reason to be thankful that, though they lived in an utilitarian age, they did not altogether ignore the benefits resulting from the researches of antiquaries. In spite of the seeming eagerness in business, and the great desire to heap up riches, they often looked with envy on their more fortunate brethren who choose the calmer and more intellectual paths of life.

Lord Tredegar, on behalf of the Cambrian Archæological Association, begged leave to tender their warmest thanks to the Mayor of Swansea for the reception he had given them, and for the able remarks with which his Worship had opened his speech. Before coming here, he had looked very carefully over the records of the Association for some years past, and had found that it was not the usual custom for the ex-president to attend on occasions such as this, and, therefore, he did not exactly know what he had to do; but he hoped the Association would forgive him for inflicting his presence upon them. He was sure that they would find that the district they were about to visit was an ample page, rich with the spoils of time, and abounding in objects of interest. He believed he had nothing further to do than to vacate the chair, and welcome into it a gentleman who bore a name all Welshmen loved. He was sure that one more fit than Mr. Llewelyn could not be found to occupy that position and conduct the Association through the great objects of interest that awaited them during the week.

When Mr. Llewelyn had taken the chair, Archdeacon Thomas rose to propose a cordial vote of thanks to their late president, Lord Tredegar. Referring to the meeting held last year at Newport, he spoke of the singular beauty of the county of Monmouth, and its richness in places of interest of many kinds and periods—Roman stations, British earthworks, Norman castles, mediæval religious



houses like beautiful Tintern, and churches of such interest as St. Woollos, Newport, Usk and Chepstow. He further alluded to the welcome and the assistance extended to them by the Caerleon and Monmouthshire Antiquarian Association. Altogether, that Meeting had proved more than usually successful and instructive, and much of its enjoyment, he thought, was due to the warm interest taken by Lord Tredegar in their work, and the pleasant genial manner in which he discharged the duties of President.

Mr. Laws, General Secretary for South Wales, in seconding the proposal, said that all who had been at Newport had felt exceedingly indebted to his Lordship, and he had laid upon each of them a personal sense of obligation.

Lord Tredegar, in an amusing acknowledgment, thanked the Association for their kind expressions, and was gratified to think that he had helped to make their Annual Meeting pleasant and successful.

Mr. Llewelyn then delivered his presidential address:—

“I thank the members of the Cambrian Archæological Association for the high honour they have done me, in appointing me to the honourable position of President. In following the Right Hon. Lord Tredegar, who was your President last year, I can only venture to hope the present meeting may be as agreeable and instructive to the members of the Association as that at Newport last year, under his Lordship’s presidency, undoubtedly was. Chester was originally selected for our 1886 meeting, but, owing to the visit of the Royal Archæological Institute to that city, a change had to be made, and the meeting was eventually fixed for Swansea. A large and industrious local Committee has been formed, with Mr. Walter Lewis, C.E., for its active Secretary, and I trust that, if favoured by fair weather, we may be able to carry out satisfactorily to your minds the programme, with copies of which you will have already been supplied.

“The antiquities of Swansea have already received your attention at a previous meeting in the year 1861; but, for two reasons, another meeting on an already reconnoitred locality may be held with advantage. In the first place, a new generation will have sprung up after an interval of twenty-five years, to whom this meeting will come fresh and full of interest; and, secondly, the information acquired by those who were here in 1861 will not only bear refreshing, but very possibly be the germ from which more matured opinions and views will have been developed; and, if such find expression in the debates and transactions of your Association, it will be to the advantage and benefit of the history which it is our special point and object to clear up and emphasise for those who come after us. Truly, it is for this that the Cambrian Archæological Association exists.

“The remains of past generations rapidly become obliterated by the ravages of time, weather, and careless and destructive man.

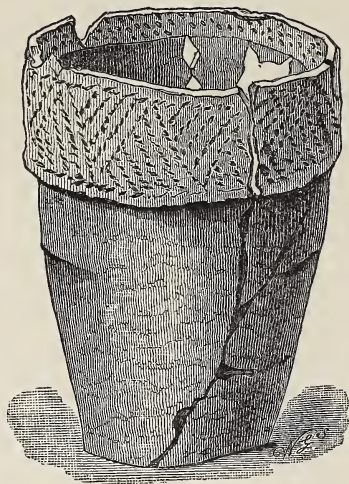
We cannot well avoid the former, but it should be our constant watch and care to prevent the latter; and, in such a cause, every member of our Association can act as though he were a member of a vigilance society—prevent any vandalism which he may observe—secure that any excavation, disinterment of remains, such as opening a tumulus, barrow, or cairn, or laying bare a Roman tessellated pavement, shall not be carelessly done or left to inexperienced workmen, but, if carried out at all, be well superintended, and an accurate reliable report prepared for the next meeting of our Association. Remains do exist in our district, and it would be a lamentable loss if their destruction should be wanton or careless, and the histories on which they might shed invaluable light be left in the Cimmerian gloom, which we, as an institution, exist to brighten.

“The district around Swansea abounds with material for reflection on the past and of interest to the archæologist, whether it be in the Cymric, Roman, Norman, or Mediæval periods. Remains exist in pre-historic cairns and encampments giving a dim evidence of the rude quarrels and resistance to the intrusion of unwelcome invaders of the old land of their fathers, or in the cromlechs and Druidic remains which testify to the earliest forms of their primitive worship. When we come down to the Roman period, the evidences point to the probabilities that their roads and stations, which are still to be traced, both by their names and by their actual remains, were not destined to bring about that civilisation and colonial success which attended their engineering efforts in richer and more accessible parts of Great Britain—probably both on account of distance, of the poverty of the district, and of the resistance of the rude Welsh tribes, we find a scarcity of those remnants of the luxury which attended the Roman settlers in other places. Villas, with their tessellated pavements, baths, and other evidences of luxurious ease and rest, are scarce here, while the names of Castell and Caer, one of Roman, the other of Cymric origin, are as suggestive in their opposition as the positions of the camps of these rival nations. Names and legends may, if taken alone, be of little real value, but they are suggestive to many. I will record a legend of my own place given me by my father, as received by him from the old people of the neighbourhood. Penllergare (Pen-lle'r-gaer) is the head of the camp. Tradegar (Troed-y-gaer) is the foot of the camp (situate about three-quarters of a mile to the north). This would indicate that these camps were facing northwards. The names are Welsh. One mile and a half to the south is Cadley, or the Battle-field. A well near here is called Flynon Circonan, or Colcona, and the legend is that the Western tribes defeated at Cadley, after the death of their leader, who died from his wounds while drinking at the well which still bears his name, fled in confusion towards the nearest fords of the river Llwchwr, which now separates Glamorganshire from Carmarthenshire, and were routed a second time on the plains of Carn Goch, or the Red Carn, which took its name from the blood-

shed which occurred there. Another locality in the immediate vicinity is Llwyn Cadwgan, and, as we know that Cadwgan was King of Guhir or Gower, Cutgueli or Kidwelly, and Cantref Bichau, about A.D. 1066, it may be that he was implicated in the battle of Cadley, and, if so, a date would be obtained for the suggestive names above-mentioned.

"Many years ago, I was present at and superintended the opening of the principal cairn on Carn Goch; it consisted of a mound of earth sixty or seventy feet across, and four or five feet deep, so far as I now can remember. This had once been covered by a heap of stones, which had been removed for making roads. On opening the earthen mound, a ring of stones was found, the centre of which was not concentric with the centre of the cairn itself.

"A number of cists were found, consisting of flat stones, charcoal, and cremated bones. Two flint instruments were found, one a rude knife, and one an equally rude spear-head. Nine sepulchral urns or vases of rude pottery were found, ornamented by the impression on the undried clay of twisted thongs or rushes. One of these sepulchral urns then found I now present to the Museum here, while others were deposited, with their history, in the British Museum, in London.



"One deduction which I remember as the outcome of the discussion upon the above question, and which was, I think, based upon the negative evidence suggested by the absence of any Roman remains of bronze or iron, was that the antiquities were not Roman, but possibly pre-Roman. This is not necessarily any part at all in the legend I have narrated; Cadwgan Conan and Carn Goch may not have been connected, nor does it follow that either is connected,

with Penllergare. I merely give the story as exactly as possible as I received it from my father, and I dare say there are gentlemen here who will take a pleasure in shredding it into a score of fragments.

“I cannot conclude without a reference to the valuable addition to the records of the county of Glamorgan, in the publication by Mr. George T. Clark, of Talygarn, of his valuable history, *The Land of Morgan*, and I must express a hope he may live long to give us a continuation of it down to more recent times.”

---

A hearty vote of thanks to the President for his Address was moved by Mr. R. W. Banks, seconded by Major Lawson-Lowe, F.S.A., and carried with acclamation.

The Rev. R. Trevor Owen, General Secretary, then read the following Annual Report:—

### ANNUAL REPORT FOR THE YEAR 1886.

“For the fifth time, during its existence of forty-one years, the Association meets in this populous and flourishing county of Glamorgan—a county which has been from the first the foremost in its support, and the largest in its roll of members; and this is its second visit to this important centre of modern industries and of early antiquities. The interval of a quarter of a century since the former meeting has given birth, indeed, to a considerable infusion of new members; but it is gratifying to see among the Vice-Presidents of this gathering no fewer than eight members of the previous Committee of 1861. Most of us, however, meet here now for the first time, with the results of that meeting, and the subsequent researches to which it gave rise, to stimulate and guide us. And, if we miss from our present list the honoured names of Trahearne, Hey Knight, Stephens, Grant Francis, Moggridge, and others, we rejoice in the survival of the venerable Lord-Lieutenant of the county, of Lord Aberdare, Mr. Howell Gwyn, Sir H. Hussey Vivian, Bart., M.P., twice President, who shows his continued interest in our work by a paper to be read on Friday; and, especially does the Association desire to refer to one to whom this county is so deeply indebted for the elucidation of its mediæval history—manorial, military and genealogical—one whom the country at large honours as its chief authority on mediæval military architecture; and one to whose learned and willing pen the pages of the *Archæologia Cambrensis* owe many a valued article—Mr. George Thomas Clark, another of its Vice-Presidents.

“The number and interest of the papers to be read during the excursions are a feature which promises to add greatly to the pleasure and profit of our meetings, as was so markedly the case last year at Newport; and we venture to hope that we may enroll their authors as permanent members, and active contributors to



the Journal, of the Association. Some of them have already proved their ability. Margam charters to the number of sixty-five have been transcribed and annotated by Mr. Clark; but Neath calls for a fuller history than our pages contain. 'West Gower' has already found its 'vates sacer' in the Rev. J. D. Davies, Rector of Llanmadoc.

"Looking back over the past history of the Association, and bearing in mind how often the Committee has had to appeal to its members for a freer supply of literary matter and a more punctual payment of subscriptions, it is no slight satisfaction to be able to say, after a career of over forty years, that the annual quota of archæological lore is still forthcoming, though it may not be always punctual in its issue; that the list of members is not below the average; and that the funds are even more flourishing than they have been before at any period of its existence. Our younger members, therefore, may take courage; and we urge them to take a yet more active share in promoting the interests of a living and flourishing Society.

"During the past year, some of our members have been called upon to take a prominent part in duties of no mean order. Professor Rhys has delivered a course of 'Hibbert Lectures' on the Religion of the Celts; Mr. Romilly Allen has discharged the duties of Rhind Lecturer, in connection with the Society of Antiquaries of Scotland, on 'Early Christian Symbolism in Great Britain and Ireland'; Mr. Egerton Phillimore has taken in hand the editorship of the *Cymm-rodor*; the Rev. Elias Owen has completed his interesting account of *The Old Stone Crosses of the Vale of Clwyd*; Mr. Edward Laws, one of the General Secretaries, is far advanced with the *History of Little England beyond Wales*, a work which enters fully into the pre-historic and ethnological, as well as the more general history of Southern Pembrokeshire. Chevalier Lloyd, Major Lawson-Lowe, Mr. A. N. Palmer, are all busily engaged in literary work.

"It is well the Association can show so good a record, for it has lost many members since the last meeting; e.g.—

"The Right Hon. Lord Penrhyn, Lord-Lieutenant of Caernarvonshire, a Patron.

Ven. Henry Powell Ffoulkes, Archdeacon of Montgomery, a Vice-President.

Mr. R. Kyrke Penson, F.S.A., Local Sec. for Shropshire.

Dr. O. Richards, Local Sec. for Merionethshire.

Mr. Ignatius Williams, The Grove, Flintshire.

Mr. Edward Jones, Chetwynd End, Shropshire.

Mr. John Jones, Belau House, Oswestry.

Rev. Henry Ll. Browne, Monks' Sherborne.

"All these have been removed by death, and some few others have withdrawn. The following names, however, of new members are to be submitted for confirmation at this Annual Meeting, viz.:

“NORTH WALES.

“Sir Watkin Williams-Wynn, Bart., Wynnstay, Denbighshire.  
William Henry Gladstone, Esq., M.A., Hawarden Castle,  
Flintshire.

Rev. E. T. Davies, B.A., Aberdovey Vicarage, Merionethshire.

Rev. T. J. Hughes, M.A., Llanbedr Rectory, Denbighshire.

Miss Lucy Griffith, Glyn, Dolgelley, Merionethshire.

William Taylor, Esq., Arthog, Merionethshire, and Westbourne, Bolton, Lancashire.

“SOUTH WALES AND MONMOUTHSHIRE.

“F. Thomas Mansell, Esq., St. Hilary, Cowbridge.

S. C. Gamwell, Esq., Swansea.

Rev. Charles Griffith, M.A., Blaenavon, Pontypool

Everard Whiting Jones, Esq., Swansea.

Major Lawson-Lowe, F.S.A., Shirenewton Hall, Chepstow.

Major Purchas, R.E., Tenby.

“AMERICA.

“Henry Blackwell, Esq., 201, East Twelfth Street, New York.

“It is proposed to add to our list of Vice-Presidents—

“The Rev. Daniel Silvan Evans, B.D., an eminent Welsh scholar and lexicographer, and some time Editor of the *Archæologia Cambrensis*.

John Rhys, M.A., Professor of Celtic in the University of Oxford, a distinguished authority on Welsh and kindred philology.

“To the Committee it is proposed to re-elect—

“Mr. J. Romilly Allen.

Mr. J. R. Cobb.

“It is also proposed that the following be appointed Local Secretaries for their respective counties :

“Glamorganshire.—Thomas Powel, Esq., M.A.

Merionethshire.—Rev. J. E. Davies, M.A.

Shropshire.—Rev. C. H. Drinkwater, M.A.

“and that Edward Parkyns, Esq., Secretary of the Royal Institution, Truro, be appointed Corresponding Secretary for Cornwall; and Charles Hettier, Esq., F.S.A., Caen, to be Honorary Member of the Association and Corresponding Secretary for France.

“Much attention has been drawn of late to the importance of preserving the ancient court rolls and other deeds appertaining to

the numerous manors in the country, as throwing a vast amount of light upon the habits and civilisation, the legal and social condition of the inhabitants, the growth and development of local institutions, the devolution of properties and the descent of families. In giving our cordial support to the movement, we can appeal to the work done by our own Society in this very neighbourhood, in publishing the valuable *Survey of Gower*, and to the use made of similar materials by Mr. G. T. Clark in his valuable contribution to county history in *The Land of Morgan*."

The adoption of the Report was moved by Mr. Lloyd-Philipps, seconded by Mr. Hartland, and carried.

At the conclusion of the meeting, the members of the Association were invited by the Mayor to partake of refreshments which he had hospitably provided, and an opportunity was at the same time given for inspecting the contents of the Museum.

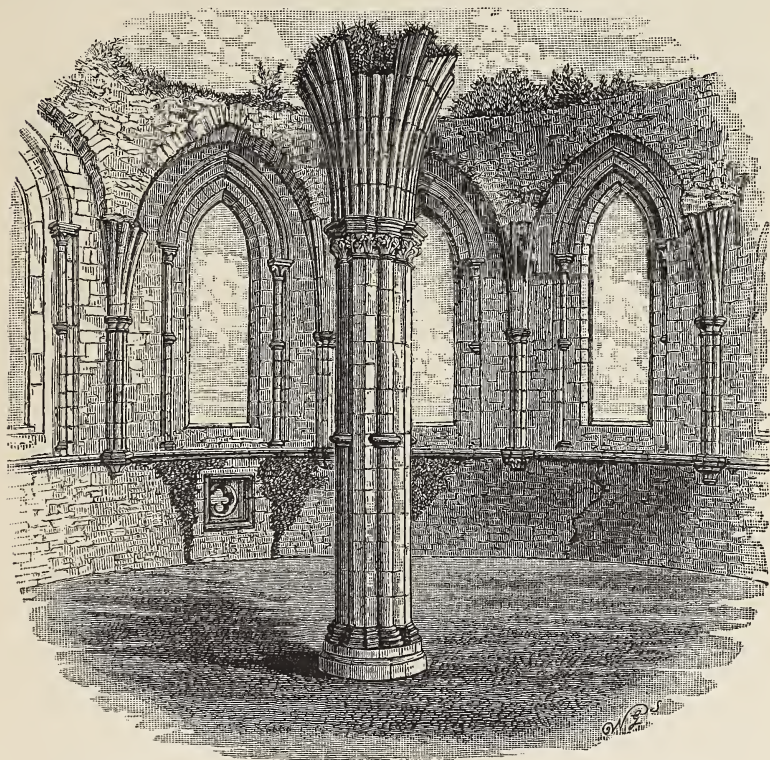
#### TUESDAY, AUGUST 24TH.

Some by train, but most after a long and dusty journey by road, a large party of members of the Association met at midday at Margam Abbey, the seat of Mr. C. R. Mansell Talbot, M.P., in whose absence they were received by Mr. W. Llewelyn of Court Colman, who also acted as guide on the occasion.

A small portion only of the Abbey buildings survive, and those almost entirely ecclesiastical, and most of them in ruins; but what does exist is of considerable beauty and great interest. The Abbey was founded in 1147 by Robert Earl of Gloucester; and his successors, as lords of Glamorgan, exercised the right of "*baculum pastorale*", that is, of appointing or confirming the election of the Abbot. The foundation was of the Cistercian order, and Giraldus Cambrensis, who visited it at the end of the century, records that "under the direction of Conan, a learned and prudent abbot, it was more celebrated for its charitable deeds than any other of that order in Wales." At the Dissolution it was sold to Sir Rice Mansel of Oxwich Castle, and continued in the male line of the family till the death of Bussy Mansel, the fourth and last Lord Mansel, without issue; when it passed, through the marriage of his sister with John Ivory Talbot of Lacock Abbey, to the Talbot family, which is now represented by the present owner, Mr. C. Rice Mansel Talbot, M.P. for the county, and father of the House of Commons. The most interesting feature of the existing remains is the chapter house, which is twelve-sided externally, and circular within—the earliest, if not the only instance in England of such an arrangement in a Cistercian house. A central pillar, with banded shafts and a richly carved capital, from which radiated graceful ribs, supported the vaulted roof, until it fell in 1799. The accom-



panying engraving, by Mr. Worthington Smith, presented to the Association by Mr. Barnwell, gives a faithful illustration of it. Around the walls, both within and without, are preserved many inscribed stones of unusual interest, on account of their inscriptions and of their sculpture. Most of them belonged to the Abbey, but some have been transferred hither for security, and nearly all have been engraved in Professor Westwood's valuable work, the



*Lapidarium Wallæ.* We observed, however, in a careful examination of the inscription on the Guorgorec stone, a recumbent *i* at the end of the name, making it read “Enniaun p’ anima Guorgoreci fecit.”<sup>1</sup> It is approached on the west from a double cloister, which is entered by a beautiful doorway; near it is a

<sup>1</sup> In the *Life of St. Cadoc* occurs a statement that seems to refer to this individual, and records a curious form of taking possession of land. “The Abbot of St. Cadoc, with his clergy, brought the cross of St. Cadoc and *his earth*, and going round the aforesaid land of Conguoret, claimed it, and *before proper witnesses scattered the earth of the aforesaid saint thereon, in token of perpetual possession.*” One of the witnesses was a Guagorit.

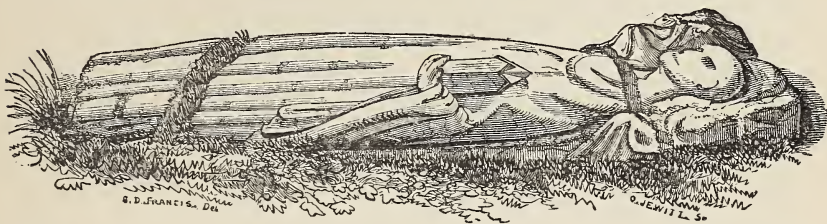


curious sundial of stone dated 1662. Passing around by a fine gateway, said to have been designed by Inigo Jones for a summer-house, we approached the west front of the parish church, which had formerly been the nave of the Abbey church. This front is of late Norman character, and was apparently intended for a tower, if we may judge from the corbels in the walling; but the plan was altered and two campaniles substituted, and a groove in the ashlar work points to the gabled roof of a porch now removed. The doorway is Norman, and deeply recessed. Internally, the church comprises a nave with two aisles; the two eastern bays form the chancel, and the spaces north and south are used as burial-places of the Mansell family. The piers are rectangular, and plain capped by a Norman abacus, and the arches semicircular. Sir R. C. Hoare's illustration to the *Itinerary* of Giraldus Cambrensis, shows a Norman triforium, pierced with small round-headed openings; but the wall is now plain. The Mansel tombs are interesting specimens of their date, and there is in the north aisle a beautifully executed effigy of Theodore, the only son and heir of Mr. C. R. M. Talbot. While the nave has been preserved as the parish church, the rest of the original church has fallen into ruin; but the remains show it to have been cruciform; the eastern portion to have been of rather later date than the nave: in the south transept had been apparently two altars; and the windows are of Decorated character. The east end was square, and does not appear to have had a lady chapel. The cloister was south of the nave aisle, the wall of which served both for it and the church; south-east of the cloister is the vaulted base of a building, probably the abbot's house; and the refectory is believed to have occupied the site of the present orangery. Here luncheon was served, and, after thanks had been voted to Mr. Talbot for providing the party with wines on the occasion, and also for permission to inspect the ruins and the house, a move was made to the chapter house, where Mr. Gamwell read a paper on the "History of the Abbey," which will appear in the next number of the Journal. Afterwards, the modern house, with its rich and handsome equipments, was inspected, as also were the fine paintings; two, of the old house, excited special interest.

Proceeding thence by road to Neath, a *détour* was made to inspect the effigy of "Adam de Kermerdin", an early Abbot of Neath. It lies in the grounds of Court Henry, at the foot of an erect stone, which bears an incised cross on each side. The effigy is much worn by exposure to the weather, and is broken into three pieces. He is represented as robed in a chasuble, and bears in his left hand a model of a church, in signification of his having been the rebuilder of the Abbey church. Both the erect stone and the effigy are protected by an iron chain enclosure; but the effigy, which has been broken into three parts, is much decayed through exposure to the weather.

The Abbey, described by Leland as in his days "the fairest abbey in Wales", was founded in 1111 by Richard de Granville—a younger

brother of Robert Fitz Hamon, and one of the twelve knights who accompanied him in the conquest of Glamorgan—and it was finished in 1129. The architect was Lalys, the same who planned Margam Abbey. De Granville retired after the foundation to Bideford, where his descendants resided for about seven hundred years, till their line closed with George Granville, the poet, created Lord Lansdowne in 1711, who left daughters only.



Abbot Adam de Kermerdin, in Court Henry Grounds.

At the Dissolution, the Abbey was granted to Sir Richard Williams, ancestor of Oliver Cromwell; and from his family it passed to the Hoby family, the last representative of which, Philip Hoby, died in 1678, and was buried in the Herbert Chapel in St. Mary's, Swansea. It is now the property of Lord Dynevor. The ruins are extensive, but much injured by time and weather, and still more by the careless hand of man; one part was converted into a family residence, and another portion was at one time used for smelting purposes!

Mr. T. S. Sutton read a useful paper on the plan and arrangements of the conventual buildings, which will appear in due time in the Journal. The finest portion of the remains was the pure Early English cruciform church, of which the nave and aisles, transepts and side-chapels, high altar and lady chapel, with central tower and grand west window, may well have claimed for it old Leland's commendation. The flooring of the high altar had been brought to light for the occasion, and some fine heraldic tiles exposed. Excavations had also been made in the sacristy between the south transept and the site of the chapter house.

Warm thanks were accorded to Mr. Sutton for his services; to Lord Dynevor, for permission to inspect the ruins; and to Mr. and Mrs. Howell Gwyn, for their kindly provision for the bodily wants of their visitors.

#### EVENING MEETING.

The President, having taken the chair, called upon Archdeacon Thomas to give a *résumé* of the day's proceedings, after which Mr. David Lewis gave a very interesting account of the Charters of Neath Abbey, based upon the collections of the late Mr. Grant-Francis, F.S.A. Commencing with the foundation charter of Richard

de Granville, A.D. 1129, he passed on to those of John in 1207 and 1208, showing the grants that had been made in the intervening years. From the first charter, it appeared that there have been two castles at Neath, and that the Abbey has been built upon the site of one of them.

Following Mr. Lewis's remarks on the Abbey, Mr. Banks referred to the paper which Mr. Sutton had read in the afternoon, and in which he was understood to say that nothing was known of the history of the Abbey after its dissolution. Mr. Banks suggested that it would be quite possible to obtain information as to its after-history by ascertaining, at the Record Office, to whom it was granted, and tracing its subsequent descent. It appeared to him and others who examined the ruins that, although parts of the original monastery remained—for instance, the fine room on the basement with a vaulted stone roof, erroneously called the Crypt—the greater part of the building which we now see had been converted into a domestic residence with old materials from the Abbey, at the end of the sixteenth or the beginning of the seventeenth century. He regretted that no member present was an architect, to give them more exact information. The large square windows of Tutton stone inserted in the building reminded him of Sir John Perrott's additions to Carew Castle, and the alterations made in Heidelberg Castle for the reception of the Princess Elizabeth of Bohemia. He urged Mr. Lewis to carry on his enquiries into the history of the Abbey, and hoped he would entrust the result to the Journal of the Cambrian Archæological Association.

Prebendary Walters, having asked whether there had been any monasteries in England before the Norman Conquest, was reminded of the evidence of Saxon charters. The difference also between the earlier British foundations and those of the post-Conquest period were pointed out; and the President closed the sitting by relating some legends of the ill fate of the possessors of abbey property, and especially one relating to Philip Hoby, the last occupant of Neath Abbey.

### WEDNESDAY, AUGUST 25TH.

At 9.30 this morning, a large party, about one hundred in number, including several members of the Swansea Scientific Society, set out for North Gower. Passing through Sketty and over Fairwood Moor, a halt was made at Pen y crick Tumulus, when the Rev. J. D. Davies, the historian of West Gower, read a paper to show, on the authority of the *Liber Landavensis*, that "at or near this spot there once existed an ancient British Church called 'Llan Pencrug' (the Church of the Chief Grave<sup>1</sup>). This church had been the subject of a great dispute between Oudoceus, Bishop of Llandaff, and Bivan, Abbot of Llantwit, which ended in the church

<sup>1</sup> Should be "the church near the head of the mound".—EDD.

being granted to the bishop and the altar of Llandaff for ever." The episcopate of Oudoceus was in the sixth century, and, as "Llan Pen Crug" was stated to be in Gower, there could be little doubt as to its identity: close by is Crickton (the Town of the Graves<sup>1</sup>). The form of the tumulus was round, and its period the bronze age; but it had been dug into and nearly obliterated. Passing on towards Llanrhidian, the extensive and strongly marked earthwork of "Cile Ifor" formed a prominent object crowning a hill on the right. There appears to be no history attached to it; but it must have been a position of great importance as commanding the estuary of the Llwchwr.

At Llanrhidian, an interesting thirteenth century tombstone was shown in a garden, where it had been discovered last year, 1885, on the removal of some *débris*, forming a step near some ruined walls. Only the head had been carved; now much obliterated, and along the flat surface ran a Norman-French inscription, in Lombardic letters.

On the village green are two curious upright stones; one of them a *maen hir*, which, after lying long on the ground, had been set up by the Vicar about forty years ago; about the other there was considerable discussion as to whether it too had been a *maen hir* or the shaft of a ruined wheel-cross. It has been used within memory as the village pillory, the offenders being secured by a chain, which was fixed to two iron staples still remaining.

The church, which comprises nave and chancel, has an embattled tower at the west end, stepped in the Irish fashion. The embrasures of the battlements are of great depth, and the turret projects boldly; on the east and west faces are two distinct couplets of lancets, the other openings being two mere slits; the south window of the chancel is a double ogee. Internally may be noted the prolongation of the window-cill to form a sedile, and a piscina inserted in the jamb: the priest's door has been filled in, but another opened up. There are two chalices: one inscribed "Llanynewir Chappell 1677"; the other is 1700. A curiously carved stone in the churchyard caused much discussion as to its real use, whether it had been a tombstone, part of a cross, or the tympanum of a doorway. A careful drawing of it was made by Mr. W. G. Smith, and we intend to refer to it again.

Weobley Castle is a very interesting specimen of the fortified residence built at the close of the thirteenth or during the first half of the fourteenth century. Placed on the edge of a very steep ascent from the marshy ground which forms the shore of the Burry inlet, and covered with water at each high tide, its position was well calculated to guard against any assaults by naval marauders, while its isolated position in a thinly populated district, much of which is still high moorland, made it less liable to attack to the landward. What its defences on this side were, can now only be matter for con-

<sup>1</sup> Rather, "the town near the *crug* or mound".—EDD.



jecture, for they are wholly obliterated, and their site is occupied by a farmyard and buildings, erected with the ruined materials. The northern front of the castle, facing the Burry inlet, and commanding an extensive view over it and the opposite shore from Loughor (Llŵchwr) to Pembrey, with portions to the east and west, still remains in a fair state of preservation; but the interior of the walls has been converted into a farmhouse, and has undergone such modifications as to make its original state unrecognisable. The building was lofty and extensive, and its ground-plan irregular. The principal entrance was on the west by two arched doorways through a small intermediate square lobby, unprovided with the usual modes of defence, within or without. On either side of the entrance are two small square towers, projecting from the wall; the narrow one to the left is almost in its original state, and the other much ruined; in neither is there any loophole for the defence of the entrance. Above the outer doorway, is a small lancet window with an ogee trefoil head, and there is a small transitional lancet window on the same level in the ruined tower to the right. The walls which remain are surmounted by a plain and deep parapet resting on a corbel table, serving as a cover for the rampart which ran along it within, and served the purpose of defence and of a look-out. Entering the building, a fine window in the narrow tower to the left looks into the inner court. It is still open and in good preservation, and consists of two long lancet lights with slight cusps, transoms at half its length, and a plain lozenge-shaped opening in the head above the central mullion, the exact counterpart of the long windows in the hall of Stokesay Castle, Shropshire. The absence of loopholes, and the few window openings in the outer walls of the castle, are deserving of notice. In the return wall northward of the western front, halfway up the wall, are the remains, now filled in, of a large double ogee-headed window, terminating at the top with a square stone, and transoms at half its length. A similar window, blocked up, may be seen a little below the corbel table on the east side of the square block, which projects northward, and is terminated by a fine circular watch-tower about fifty feet high, rising well above the level of the parapet; in the upper part of the watch-tower is a small ogee-headed window. A fine polygonal tower terminates the northern front of the building to the east. The upper part of this tower and the east front are covered with ivy, and hidden from view; but at the base of the tower is a flat arched doorway, probably the postern, from which there is an ascent by a steep and narrow staircase.

The name of Weobley at once recalls that of Weobley in Herefordshire, which occurs as "*Wibelai*" in the Domesday Survey among the possessions of Roger de Lacy; we will not speculate as to the derivation of the name, but rather suggest for consideration whether the owner of the castle in Gower may not have adopted the name of Weobley from his connection with Herefordshire and the owners of the castle there. Referring to "Notes on Weobley"





ARTHUR'S STONE, CEFN BRYN.

(*Arch. Camb.*, 3rd series, vol. 15, p. 43), we find that Theobald de Verdon, lord of the manor and castle of Weobley in Herefordshire, died in 1314, leaving three daughters his coheiresses, of whom Margery had Weobley as her share. By her third husband, Sir John Crophull, she had a son, Thomas Crophull, who married Sibilla, daughter of Sir John de la Bere, the lord of the Gower castle, and died in his father's lifetime, leaving an only daughter, Agnes, who, on the death of Sir Thomas Crophull in 1383, inherited the Herefordshire Weobley, and shortly afterwards married Sir John Devereux. The Delabere family were owners of property in the adjoining neighbourhood and other parts of Herefordshire for two or three centuries.

After the ruins had been carefully examined, the Rev. J. D. Davies read a paper upon the history of the castle and some of its owners, which will appear in the *Journal*. At the close, a cordial vote of thanks was given, on the motion of the President, to Mr. Davies, for this and his other services to the Association.

The party then proceeded to inspect the maenhir on Manselfield Farm, known as "Samson's Jack"; the material of which is old red sandstone conglomerate, or pudding-stone.

On the return journey, a section of the party ascended the hill of Cefn Bryn, to inspect the cromlech known as Arthur's Stone. The huge capstone, of the old red sandstone conglomerate of the district, is now 13 feet in length by 6 feet 6 inches broad, and 7 feet in thickness, and it weighs about 25 tons; but a large piece, broken off through the action of rain and frost, must have added another ten tons to the weight. The stone was originally sustained by eight uprights, but is now held up by four. One legend relates that King Arthur, when at Llanelli, was annoyed by a pebble in his shoe, and threw it out to Cefn Bryn; and another states that St. David, the patron saint, struck off with his sword the broken portion. Under the name of "Maen Ketti", whence the name of the neighbouring "Sketty", it is alluded to in the *Triads* as one of "the three mighty achievements of the Isle of Britain". From it came the proverbial expression for any huge weight, "mal llwyth maen keti". The cromlech has formed the centre of a series of avenues and cairns, described by Sir Gardner Wilkinson in the first volume of the fourth series of the *Journal*, and illustrated by five engravings. The illustration here given was drawn by Mr. W. G. Smith, and has been presented by Mr. Barnwell.

From Arthur's stone the party extended their excursion through the village of Penrice, with its large village green and newly rebuilt church, to Penrice Castle. This fine ruin stands on high ground, and is very imposing and extensive. It was "one of the keys of Gower, and, with Swansea and Llŵchwr castles, covered the frontier of the promontory towards the Welsh districts". Mr. G. T. Clark writes further that the ruins of the present, which, though old, was probably not the original castle, attest the continued power and wealth of the family (of Penrice) into the reign of the second and third Edwards, when they terminated in an heiress, Isabel Penrice, who married, in



1367, Sir Hugh Mansel, and had a son, Richard Mansel of Oxwich, ancestor of the Mansels of Margam.<sup>1</sup> The modern house, which stands below the castle, is the favourite winter residence of Mr. C. R. Mansel-Talbot, M.P. This was the finest military ruin in Gower, and great regrets were expressed that it had not been included in one of the programmes, and that the lateness of the hour did not admit of a more careful examination. Swansea was not reached before ten o'clock.

#### EVENING MEETING.

The President, having taken the chair, gave an account of the places of interest visited during the day; and afterwards referred to an anonymous letter sent to him by some one, who said he had been refused admittance on Monday evening because he was not a member. The President thought it would be well to popularise the Association, and to have one of the meetings open to the public.<sup>2</sup>

The Rev. J. D. Davies, in the absence of Archdeacon Thomas, then gave a *résumé* of the day's proceedings, and enlarged on many points of interest in the excursion.

Mr. Banks, in the discussion which ensued, differed from Mr. Davies in his suggestion that the sculptured stone disinterred at Llanrhidian, in front of the church porch, and now lying in the churchyard, had been the lid of a coffin. From its shape and the design sculptured, he thought it was more probably a sepulchral monument.

Mr. Laws thought that it had formed part, perhaps the base, of a cross.

A paper by Mr. J. Coke Fowler, upon "Some Inscribed Stones at Gnoll", near Neath, his former residence, was read in his absence by Mr. David Lewis. It was compiled chiefly out of Professor Westwood's account in the *Archæologia Cambrensis*, third series, vol. xi, p. 59, and in *Lapidarium Walliæ*. We supply from the former the engravings to illustrate Mr. Fowler's paper; although, in their present location, the inscribed stone, or so much of it as is visible, is cemented in beneath the figured one.

"The figured stone is destitute of inscription. It is of irregular form, about thirty inches in height, and twenty in width. Its surface is nearly occupied by a rudely designed human figure. The head is round, and uncovered; the arms raised, with the hands open and the fingers spread out; and a short apron or kilt reaches from the waist to the middle of the legs. Above the head is a series of short straight spokes or bars, some longer than the rest, and bent at right angles, forming a kind of canopy over the figure,

<sup>1</sup> *The Genealogies of Glamorgan*, p. 499.

<sup>2</sup> There must have been some misapprehension here, as only one of the evenings is limited to members, and that is necessary for the business of the Association. The others are open to the public on a small charge for a ticket. Perhaps it was this the anonymous writer objected to.—EDD.

which is in relief, the surface of the stone having been cut away. The kilt is formed of a series of longitudinal strips, radiating from a waistband, and giving the appearance of a short and very thickly quilted petticoat, as in several Irish figures on the shrine of St. Manchan.

“It is said that such representations of ancient Britons on the sculptured stones of Wales are extremely rare.

“This stone was found upon Cefn Hirfynydd, near Sarn Helen, and not far from Capel Colbren. A road is supposed to have been



made by Helena, daughter of Eudaf (or Octavius), Duke of Cornwall, and wife of the Emperor Maximus. The Sarn Helen has also been ascribed to Helena, the mother of the Emperor Constantine, who was first proclaimed in Britain. She was a Welshwoman; but it seems that Sarn Helen is a common name for roads in the Principality, and may, perhaps, be a corruption of Sarn y Lleng, the “Path of the Legion”, as Watling Street (the great Roman road in England) may come from Gwaith y Lleng, the “Work of the Legion”.

“The attitude of this and the figures on the stones at Llan-

defaelog, at Llanfrynach, and Llanhamlech in Breconshire, agrees with that repeatedly found in the Roman catacombs. It is generally interpreted as representing the act of prayer or worship; and the dress is specially Celtic, as may be seen in many early sculptures in other parts of the kingdom, as well as in early Irish metal-work."

A drawing of the stone, made by Lieut. Evan Thomas, R.N., was shown in illustration of the paper.

### THE INSCRIBED STONE.

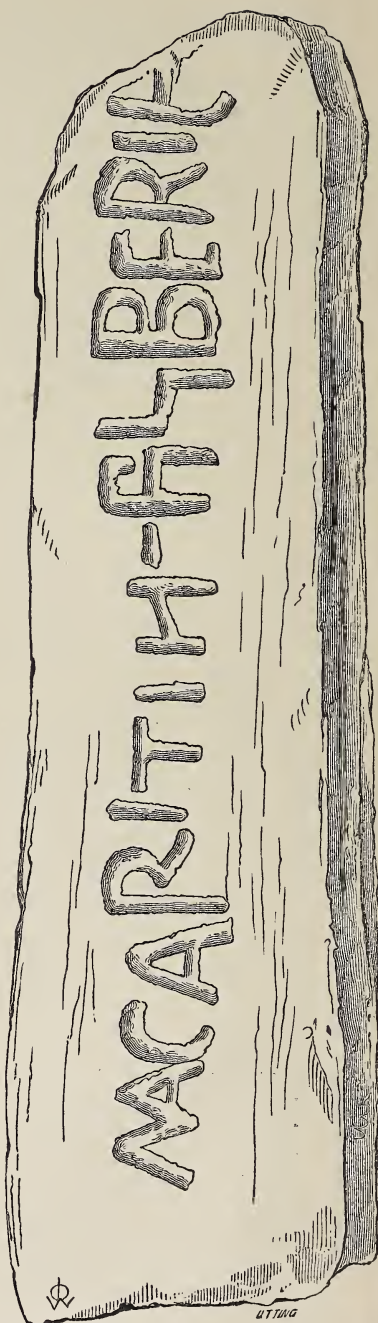
"In the *Lapidarium Walliæ*, by I. O. Westwood, M.A., Oxford, printed at the University Press for this Society, it is stated, p. 6, that the earliest notice of this stone is by Edward Llwyd in Gibson's *Camden*, p. 620. It is there stated that in the parish of Cadoxton and the hamlet of Llangadoc, about six miles from Neath, are two circular intrenchments, and a stone pillar thus inscribed :

"MARCI CARITINI FILII BERICII.

"The stone is about a yard long and eight inches broad. The letters are rudely-formed Roman capitals of unequal height. It appears from a letter from the Rev. T. Williams (printed in the *Archæologia Cambrensis*, Series III, vol. xi), that about the year 1805 the late Lady Mackworth, the then owner of Gnoll, collected all the curious stones in the neighbourhood, for the purpose of embellishing a grotto at Gnoll. The stone was partly broken before removal, and the extremity of the inscription received some injury. It now reads thus :

"MACARITIN - FILI BERI.

"The letter i is horizontal, as is often the case in the Welsh inscribed names. As to the final part of the last word there is some doubt, as the stone





has been injured since Camden read it “Bericii”, though his facsimile looks more like Bericci.

“In the folio edition of *Camden*, which I have at The Hill, the inscription is given as it existed before the fracture.”

Canon Walters mentioned a fragment of a stone found in the rebuilding of Ystradgynlais Church with an inscription, *Hic jacet*.

Major Lawson-Lowe also spoke of a stone with interlaced pattern found in taking down the north-west angle of the nave of a church near Chepstow.

Mr. R. Gwynne gave an account of various archæological objects in the neighbourhood; and, after a brief discussion, the meeting was closed.

#### THURSDAY, AUGUST 26TH.

The first object this morning was Swansea Castle, over which Mr. C. Bath, F.S.A., acted as guide, and pointed out its principal features; and conducted the party through the portions that still survive, though much altered by the many changes that have been made in them. The distinguishing feature of the Castle, which was built by Henry de Gower, Bishop of St. David's, in the fourteenth century, is the handsome arcaded parapet of the tower, which stands out well above the town buildings, and is the counterpart, with some difference, of the similar work at Lamphey and St. David's. In the great hall, now used as an armoury, an excellent paper on its history was read by Mr. Capper, F.R.G.S., for which he received the thanks of the Association. It will be found on pp. 302-7 *supra*. From the Castle a move was made to St. David's Hospital, founded by Bishop Henry de Gower in 1332, with the aid of other benefactors, for six chaplains and the support of blind decrepit priests and other poor (religious) men in his diocese of St. David's. At the dissolution, it was granted to Sir George Herbert; then metamorphosed into a Tudor residence—subsequently plastered over and lost sight of until it was discovered by Mr. George Grant Francis. It has lately been purchased by our President. An interesting paper on the surviving remains was read by Mr. J. Buckley Wilson, A.R.I.B.A., who illustrated his account by a ground-plan and drawings, and a restoration view of the old chapel, the open timber-work of the roof of which still remains. These we hope to give with the paper in a future number.

From this to the parish church of St. Mary's was but a short distance; and here Mr. Gamwell gave an account of the edifice and its historical associations. Rebuilt by Bishop Gower, its character and proportions were much altered for the worse, owing to an accident in 1739, when the roof of the middle aisle fell in just before divine service on May 20th. In the reconstruction, the pillars of the nave had to be rebuilt, and the church was made twelve feet narrower than before. The ground-plan comprises a



nave with aisles, and a long chancel with the Cradock and Morris chapels on the north side, a north porch, and a tower on the south. This last has on its summit a curious arrangement for lighting beacon fires. In the chancel, and forming a reredos, is a fine painting ascribed to Sassoferrato (died 1598), representing the Madonna and Child, presented to the church by the late Mr. Thomas Bowdler of the Rhyddings. On the north wall, fixed into the marble top of an altar-tomb, which once stood in the middle of the chancel, is a fine brass representing Sir Hugh Johnys, Knight of the Holy Sepulchre, and Dame Mawde, his wife, with nine of their children. The inscription, in old English character, reads thus: "Pray for the sowle of Sir Hugh Johnys, knight, and dame Mawde, his wife, which Sir Hugh was made knight at the holy sepulchre of our lord Jhu Crist in the city of Jerusalem the xiiij day of August the yere of our lord Gode M.CCCCXLI. And the said Sir Hugh had cōtynuyed in the werris ther long tyme byfore by the space of five yer's that is to sey ageynst the Turkis and Sarsyns in the p'tis of troy grecie & turky under Iohn y<sup>t</sup> tyme Emprowrie of Constantinople, and after that was knight marchall of ffrance under John duke of Som'set by the space of ffyve yere. and in likewise after that was knight marchall of Ingland under the good John duke of Norfolke which John gyave unto hym the manō of landymō to hym and to hys heyr for ev'more uppon whose soullis Jhu hav mercy." The Dame Mawde was first cousin to Sir Matthew Cradock, whose altar-tomb, with effigies of himself and his wife, and richly canopied carvings, is seen in the Cradock Chapel with this inscription: HERE LIETH SIR MATHIE CRADOK KNIGHT SUMETIME DEPUTE UNTO THE RIGHT HONORABLE CHARLES ERLE OF WORCET IN THE COUNTIE OF GLAMORGAN & MORGAN CHAUNCELOER OF THE SAME STEWARD OF GOWER AND KILVEL, AND MI LADI KATERIN HIS WIFFE. This MI LADI KATERIN was Lady Katherine Gordon, the widow of Perkin Warbeck, who married for her second husband Sir Matthew, and after his decease married, for the third time, Sir John Strangeways, of Fyfield, Berkshire, where, and not here, in spite of her effigy, she lies interred. Sir Matthew and his wife lived at the Place House, the site of which is now occupied by the south side of Temple Street. In the same chapel, now called the Herbert Chapel, is another monument which shows who was an occupant of the domestic residence on the site of Neath Abbey:

"Here lyeth the body of Philip Hoby of the Abby of Neath in this County Esquire fourth son to Peregrine Hoby of Bysham in the County of Berks Esq. by Katherine daughter to Sir Wm. Dodington of Breymore in the County of Southampton Knt. by Mary the daughter and sole heir of Sir John Herbert Knt. and Secretary of State to Queen Elizabeth, who departed this life on the 15 day of June 1678 and on the 1st day of July following was brought to be interred with one of his ancestors Sir Mathew Cradock and Father to Sir George Herbert Knt. and Father of the said Sir John and eldest brother to William first Earl of Pembroke of the family of the hows of Pembroke now in being."

The arches by which this chapel opened into the church have been built up, and the place, notwithstanding its monuments, is very neglected and uncared for.

The effigy of a priest, which once occupied the recess in the north wall of the chancel until it was removed about seventy years ago outside the church, has again been brought under cover, and now lies, secure at least from the weather, in a small vestry-room at the west end. We shall recur to this on another occasion.

In the afternoon, a very large party drove, on the invitation of the President, to Penllergare, a name indicative of a Roman encampment. Here, whilst many stayed to enjoy the singular beauties of the place—the fine gardens and the wonders of the Moth House—others followed the President to Carn Goch Common. On this common he had discovered many years ago the sepulchral urn<sup>1</sup> which he presented on Monday evening to the Swansea Museum; and, not far off, and closely adjoining the Roman road from Neath (Nidum) to Llŵchwr (Leucarum), he pointed out two small square camps. The larger one—31 yards by 30 yards—with a fosse of eight yards from the outer edge to the crest of the agger, had two entrances opposite each other, north and south; the other, a little smaller, had four, one on each side. Mr. Banks mentioned a similar entrenchment,<sup>2</sup> about 110 feet square, with four entrances, fosse and agger not more than six feet in width, in the line of the Roman road from Castell Collen to Llechryd and Builth, on the summit of the rising ground between Llandrendod and Howey, close to the Central Wales Railway, and commanding a view of the line of road either way.

On the return to Penllergare, the whole party were most hospitably entertained by the President, to whom and Mrs. Llewelyn the cordial thanks of the Association were accorded, on the motion of Archdeacon Thomas, seconded by Mr. Lloyd-Philipps as one of the oldest members, both for their genial hospitality and for the unceasing interest they had taken in the whole of the meetings.

#### EVENING MEETING.

At this, which was a meeting of Members only, the Treasurer reported that he had £209 : 13 : 3 in hand on the Society's account; that several subscriptions for last year were unpaid, and that the greater part of the subscriptions for the present year remained to be collected. He mentioned that Mr. Stephen W. Williams contemplated an early visit to Strata Florida, with a view to make accurate drawings of the few architectural remains, and a ground-plan of the buildings, and suggested that the Society might afford material aid if it granted him £5 for labourers' work in excavations to trace the lines of the walls. After a discussion, it was resolved to allow Mr. Williams £5 out of the funds of the Society for the purpose. Denbigh was decided upon as the place of meeting for 1887.

<sup>1</sup> *Archæologia Cambrensis*, vol. for 1856.

<sup>2</sup> *Ibid.*, 4th Series, vol. iv, p. 287.

## FRIDAY, AUGUST 27TH.

To-day the Excursion was into South Gower, in order to see the rarest prehistoric monument in the peninsula—the famous chambered cairn of Park Le Breos. There the members were met by Sir H. Hussey Vivian, Bart., M.P., who had travelled from London to receive his visitors. The cairn is not found, as is usually the case, on the high ground, but is situated in the bottom of a secluded and well-sheltered dingle. Here Sir Hussey Vivian read a paper, which he had contributed to the *Archæologia Cambrensis* in 1871, supplemented by more recent observations down to date. As we purpose reprinting the whole paper in a future number, it will suffice to state here that “this valuable prehistoric tomb was discovered in 1869, and opened under the eyes of Sir John Lubbock and Sir Hussey Vivian. It consists of a central avenue, the entrance to which is funnel-shaped, and very neatly constructed of dry masonry, 16 ft. long; at the mouth 12 ft. wide, contracting to 3 ft. 6 ins.; at this point it joins the central aisle, from which branch off the chambered cells, two on either side. This aisle is built of large stone slabs, and is 17 ft. long, with a uniform width of 3 ft. The chambers are 6 ft. by 2 ft., and the interstices between the slabs are carefully packed with small stones. When the cairn was opened, it contained the remains of at least twenty human beings, two of them having been aged persons, two children, two females; while the remainder were persons in the prime of life. The bones were too fragmentary to decide what was the shape of the crania. With the human remains were deer and swine’s teeth, and fragments of sun-dried pottery. The chambers contained two and three bodies, the remainder were arranged in the central aisle.

A short discussion ensued between Sir Hussey and Mr. Laws as to whether the cells had been covered with slabs or not; the latter contending that they must have been so covered, the former as urgently maintaining the negative: the opinion of the Members was in favour of the covering slabs.

The “Cat Hole” cave, about 200 yards to the north of the cairn, was next visited; but it was not possible to go far into it, owing to the foul air.

On the rocky point at the head of Brock Bottom, Sir Hussey pointed out a distinctly marked vallum running across the point, and separating it from the level ground to the west. Within this vallum was a small space of ground with several circular depressions, which, he thought, must have formed the site of beehive huts: the position is well-sheltered and defensible, and may well have served as the camping-ground of an early tribe. A ground-plan would be very helpful towards understanding the arrangement.

Afterwards, a generous hospitality was shown to the Members at Park Le Breos; and, in thanking Sir Hussey for this and for his paper on the cairn, occasion was taken to allude to the great care shown in the preservation of the remains.

From this point the party separated into two divisions; the one branching off to see the famous Bone Caves, where a paper by Mr. C. H. Perkins was read in his absence by the Rev. J. E. Manning, and on to Pennard Castle, a quadrangular fortress of the Edwardian type, of which “nothing now remains of any consequence save a bold rude gate with rude flanking towers”. The other party drove to Bishopston Church, an interesting edifice of the twelfth century. It consists of chancel, nave, and western tower with battlements. In the south wall of the chancel are two loop windows and a blocked-up priest’s door; near the windows is a piscina projecting from the wall. In the north wall of the nave is the doorway to the rood-loft, and a small window by which it was lighted. The font is square, on a circular stem and square base, reminding one of the Pembrokeshire type. The chalice is Elizabethan, and is inscribed “Pocullum Ecclesie de Byshops Towne”.

The next and last point of the Excursion was the Castle of Oystermouth, an imposing ruin which disputed with Penrice the honour of being the chief stronghold in Gower. The principal feature is the square keep, in the upper story of which is the chapel, with five large Decorated windows; the north side is the most stately, and is pierced with many windows. The grand entrance at the south-east is defended by towers and portcullis. A paper read by Mr. Martin on the spot, and illustrated by a ground-plan, made it much more feasible to make out the somewhat intricate arrangements. A hearty vote of thanks was passed to Mr. Martin, on the motion of the President. This paper will appear in the Journal.

#### EVENING MEETING.

At this the concluding session of the Annual Meeting, the President in the chair, after the usual brief *résumé* of the two days’ excursions had been given, the following votes of thanks were passed unanimously:

1. To the President and Council of the Royal Institution of South Wales for the use of their rooms; proposed by the Earl of Cawdor, and seconded by Archdeacon Thomas.

2. To the Entertainers, and especially to his Worship the Mayor of Swansea; on the motion of Mr. R. H. Wood, seconded by Mr. Hartland.

3. To the Local Committee, particularly to their Vice-Chairman, Mr. Capper, and their Secretary, Mr. Walter Lewis; proposed by Mr. Laws, seconded by Major Lawson-Lowe.

4. To the Readers of Papers, especially to the Rev. J. D. Davies and Mr. Gamwell; on the motion of Mr. Banks, seconded by Mr. Lloyd-Philipps.

The votes having been respectively acknowledged, the rest of the evening was devoted to a conversazione and music; and so closed a very pleasant and successful week, thanks in no slight degree to the genial presence and unflagging interest of the President.



## CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

SWANSEA MEETING, AUGUST 23-27, 1886.

## RECEIPTS.

SUBSCRIBERS TO LOCAL FUND.		£	s.	d.
J. T. D. Llewelyn, Esq., <i>President</i>	.	5	5	0
The Right Hon. the Earl of Dunraven	.	5	0	0
The Right Hon. Lord Tredegar	.	5	0	0
The Right Rev. the Lord Bishop of St. David's	.	2	2	0
The Right Hon. Lord Aberdare	.	2	2	0
Howel Gwyn, Esq.	.	2	2	0
Charles Bath, Esq.	.	2	2	0
F. A. Yeo, Esq., M.P.	.	2	2	0
J. Richardson Francis, Esq.	.	2	2	0
The Rev. Canon Smith	.	2	2	0
The Right Hon. The Earl of Jersey	.	2	0	0
His Honour Judge Brynmor Jones	.	2	0	0
M. B. Williams, Esq.	.	2	0	0
J. C. Fowler, Esq.	.	1	1	0
Joseph Hall, Esq.	.	1	1	0
Rev. Canon Walters, D.D.	.	1	1	0
Robert Capper, Esq.	.	1	1	0
David Lewis, Esq.	.	1	1	0
A. C. Jonas, Esq.	.	1	1	0
His Worship the Mayor of Swansea (W. J. Rees, Esq.)	.	1	1	0
J. Trevilian Jenkin, Esq.	.	1	1	0
Dr. Paddon	.	1	1	0
J. Buckley Wilson, Esq.	.	1	1	0
Dr. Jabez Thomas	.	1	1	0
Everard W. Jones, Esq.	.	1	1	0
T. S. Sutton, Esq.	.	1	1	0
Edward Roberts, Esq.	.	1	1	0
Dr. D. Arthur Davies	.	1	1	0
A. Merry, Esq.	.	1	1	0
W. R. Collins, Esq.	.	1	1	0
Nicol Morgan, Esq.	.	1	1	0
John Roberts, Esq.	.	1	1	0
J. E. Moore, Esq.	.	1	1	0
Dr. I. Padley	.	1	1	0
Dr. H. A. Latimer	.	1	1	0
Sir H. H. Vivian, Bart., M.P.	.	1	0	0
Rev. E. L. Barnwell	.	1	0	0
J. G. Gordon, Esq.	.	1	0	0
Sir J. Jones Jenkins	.	1	0	0
Sums of 10s.:—T. R. R. Davison, Esq.; Rev. J. D. Davies,				
M.A.; H. N. Miers, Esq.; A. P. Steeds, Esq.; Philip				
Rogers, Esq.; A. Merry, Esq. (2); F. Glyn Price,				

£ s. d.

Esq.; Thomas Hall, Esq.; H. D. B. Dillwyn, Esq.;			
Miss Aubrey; Rev. T. W. Prickett (2); Rev. J. E.			
Manning, M.A.; A. E. Jacobs, Esq.; E. Starbuck			
Williams, Esq.; D. C. Jones, Esq.; Ven. Archdeacon			
Griffiths; F. B. Eden, Esq.; T. P. Martin, Esq.; Rad-			
cliffe Morgan, Esq. (2); Iltid B. Nichol, Esq.; A.			
Cruickshank, Esq.; Thomas Evans, Esq.; G. S. Jacobs,			
Esq.; J. Squire, Esq.; Richard Gwynne, Esq.; Miss			
Madge; Dr. Ebenezer Davies; A. R. Molison, Esq.;			
Christopher James, Esq.; S. Home, Esq.; William			
Morgan, Esq.	.	.	17 0 0
The Proprietors of <i>The Cambrian</i>	.	.	0 7 6
R. Maliphant, Esq.	.	.	0 5 0
Twenty-six tickets at 2s. 6d.	.	.	3 5 0
			<hr/>
			£83 18 6

EXPENDITURE.

Mr. H. Maliphant for printing	.	.	10 19 4
Mr. D. C. Jones for sundry drapery	.	.	4 0 0
Proprietors of <i>Cambrian</i> for printing	.	.	1 14 6
Advertisements:— <i>Cambrian</i> , £3:13:8; <i>Western Mail</i> ,			
£1:4:0; <i>South Wales Daily News</i> , £1:4:6; <i>Cam-</i>			
<i>bria Daily Leader</i> , £2:9:0	.	.	8 11 2
Messrs. Croker and Ball for gas-fittings	.	.	0 12 3
Mr. W. H. Crowther, expenses to Aberavon	.	.	0 6 6
Cleaning, etc., at Royal Institution	.	.	0 16 6
Cloak-room attendance	.	.	0 5 0
Messrs. J. Glasbrook and Sons for timber	.	.	0 15 5
Messrs. Thomas and Paton for lighting	.	.	1 9 0
Clerk's assistance	.	.	3 0 0
Rev. D. H. Davies, carriage of exhibits	.	.	0 12 0
Carpentry at Royal Institution	.	.	1 6 6
Postages, telegrams, carriage of parcels, train and cab			
expenses, and sundries	.	.	6 12 3
Brakes, etc., for members of the press	.	.	3 14 6
Mr. Idris Lewis, honorarium	.	.	1 1 0
Miss Jones, Walnut Tree Hotel, Aberavon, extra ex-			
penses in connection with luncheon	.	.	1 0 0
Mr. Bevan, King Arthur Hotel, Reynolstone	.	.	1 10 0
British and Foreign Confectionery Co., extra expenses			
in connection with <i>conversazione</i> at Royal Institu-			
tion on August 27	.	.	2 10 0
Cheque book	.	.	0 1 0
The Council of Royal Institution for gas	.	.	1 1 0
			<hr/>
			£51 17 11
Balance to be forwarded to Cambrian Arch. Assoc.			32 0 7
			<hr/>
			£83 18 6

Examined and found correct,

J. SQUIRE, 14 Oct. 1886.

CHAS. PRICE, Local Hon. Treasurer, 15 Oct. 1886.

WALTER LEWIS, Local Hon. Sec., 15 Oct. 1886.

## LOCAL MUSEUM.

### CATALOGUE OF THE TEMPORARY MUSEUM, SWANSEA MEETING, 1886.

*The Temporary Museum was placed in Rooms belonging to the Royal Institute of South Wales.*

#### PRIMÆVAL.

Cakes of bees-wax from kitchen-midden, Llanmadoc Burrows  
Rev. J. D. Davies, M.A.

#### ROMAN.

Mill-stone found in 1878 on the old Roman road near Pontardulais  
F. W. Johns, Esq.

Three Roman needles found at Goginan  
Curious bronze vase found near Goginan

Rev. D. H. Davies, Cenarth.

A sepulchral urn of rude pottery with the impression of twisted  
thongs or rushes, from Carn Goch

J. T. D. Llewelyn, Esq., M.A., F.L.S.

#### MEDIÆVAL AND MISCELLANEOUS.

Shell-money, New Guinea

Cross of oak from chancel of St. David's Cathedral

Holy-water receptacle of china Miss A. L. Powell.

African musical instrument. The sounding-box contains a loose  
stone, and the notes may be altered by moving the bridge

A. Cruickshank, Esq.

Halbert found at Newcastle-Emlyn

Ancient sword

Curious panel with head carved in relief

Rev. D. H. Davies, Cenarth.

Skull found in dredging North Dock, 1886 R. Capper, Esq.

Guinea-gold locket from Central Africa embossed with Christian  
symbols, and dating prior to 1400 A.D. Mrs. Capper.

Greek, Roman, and English Coins

Rev. D. H. Davies, Cenarth, C. Bath, Esq., Rev. J. D. Davies,

T. P. Martin, Esq., and Mrs. Morgan, Oystermouth.

Stone hatchet, New Caledonia A. C. Jonas, Esq.

Specimens of old china—Dresden, Worcester, Durham, and Swansea  
—were exhibited by Miss Powell, Mrs. Morgan, J. R. Francis,  
Esq., and F. W. Johns, Esq.

## BOOKS AND MANUSCRIPTS, ETC

- Gabriel Powell's Survey of Gower, 1764  
 Charters granted to Swansea  
 Copper Smelting, working copy  
 Final copy of Copper Smelting  
 Pedigrees, Charters, Surveys, etc., relating to Gower and Glamorgan,  
     by William Bennett  
 Original deeds connected with Glamorgan, Swansea, etc., with  
     Memorandum by G. G. F.  
 Curious extracts relating to pedigrees of Welsh families, deeds,  
     evidence taken at Swansea, etc.  
 Extracts relating to Swansea from Vestry-books, etc.  
 Charters relating to towns in Wales  
 Acts of Parliament relating to Swansea, complete set, 1762-1804,  
     maps, etc.  
 Collection of Acts relating to Glamorganshire, 1778-1854, maps, etc.  
 Broad-sides relating to Swansea and Glamorgan, 1772-1820  
 Five volumes of correspondence relating chiefly to the antiquities,  
     history, and progress of South Wales, 1834-1838  
 Materials for the history of Neath and Swansea. G. G. F.  
     Lent by J. R. Francis, Esq.  
 Three Manuscript Sermons, time Charles II  
     Lent by J. Coke Fowler, Esq.  
 Black-letter Bible, 2 vols., 1634  
 Black-letter Common Prayer-book, 1669      Lent by Mrs. Morgan  
 Book of Common Prayer and Bible, 1639  
     Lent by T. P. Martin, Esq.  
 Powell's History of Wales, 1584.  
 Early Welsh Book of Common Prayer, 1664  
     Lent by Charles Bath, Esq.  
 Indian Manuscript in Telugu language. Lent by J. Guppy, Esq.  
 Bible, 1658  
 Common Prayer, 1699  
 Metrical Version of Psalms, 1641      Lent by Mrs. Paddon  
 Copies of old deeds and manuscripts, with index  
 Twelve old deeds      Lent by Mrs. Bishop  
 Bible in Hebrew, 1661  
 England, Ireland, Scotland, and Wales, 1627  
     Lent by A. C. Jonas, Esq.  
 Various plans of Swansea, including four views of the harbour  
 Swansea, sketch, 1729  
 Swansea, engraving, 1748  
 Llangavelach Copper-works, drawing by Buck, 1730  
 Views of Swansea Castle, 1741  
 Drawing, rebuilding St. Mary's Church, Swansea, 1740  
 Engraving, first Duke of Beaufort, seventeenth century  
 Facsimiles of *Beaufort Progress*, pp. 285-296



Photo. and engraving of the tomb of Henry de Gower of Swansea  
at St. David's

Drawings of silver and copper tokens issued in or for Swansea

Original certificate, Quartering of Soldiers at Swanzev, 1649

Sketch of tomb of Sir Mathie Cradok

Illustrations of the Cradock tomb

Photo., Ann of Swansea

Engraving, Swansea Castle, 1740

Residence of Bishop Gore, Swansea

Lent by J. R. Francis, Esq.

Swansea in 1617

Jabez Thomas, Esq., M.D.

Laugharne Castle, Carmarthenshire, 1740. Buck

St. Donat's Castle, Glamorganshire, 1740. Buck

Caerphilly Castle, Glamorganshire, 1740. Buck

Llanblythian Castle, Glamorganshire, 1741. Buck

Morlashe, Glamorganshire, 1741. Buck

Church and Palace, Llandaff, Glamorganshire, 1741. Buck

Caerdiff, Glamorganshire, 1741. Buck

Neath, Glamorganshire, 1741. Buck

Neath Abbey, Glamorganshire, 1741. Buck

Pennarth Castle, Glamorganshire, 1741. Buck

Penrice Castle, Glamorganshire, 1741. Buck

Oystermouth Castle, Glamorganshire, 1741. Buck

Swansea Castle, Glamorganshire, 1741. Buck

Webley Castle, Glamorganshire, 1741. Buck

Lent by C. Bath, Esq.

The large and valuable collection of the Royal Institution of  
South Wales was also open to the inspection of Members.

## ALPHABETICAL INDEX OF CONTENTS.

VOL. III. FIFTH SERIES.

- 
- |   |  |
|---|--|
| <p> <b>ABERCAR</b>, inscribed stone, 93<br/> <b>Abergavenny Church</b>, wooden image in, 289<br/> <b>Accounts</b>, statement of, 1885, 80<br/>         ——— Swansea meeting, 346<br/> <b>Ambroth Church</b>, 67<br/> <b>Annual meeting</b>, report of, 321<br/> <b>Ardudwy</b>, Deanery of, 109<br/> <b>Arthur's Stone</b>, in Gower, 337<br/> <br/> <b>Bangor</b>, <b>Humphrey Lloyd</b>, S.T.P., Bishop of, 139<br/>         ——— <b>Robert Price</b>, S.T.P., Bishop of, 139<br/>         ——— <b>Humphrey Humphreys</b>, S.T.P., Dean of, 331<br/>         ——— <b>Effigy</b> in the Cathedral of, 52<br/> <b>Basingwerk Abbey</b>, 114<br/> <b>Battlefield Church</b>, Salop, wooden image in, 289<br/> <b>Battle Church</b>, Brecon, 270<br/> <b>Beddgelert Priory</b>, 119<br/> <b>Begelly Church</b>, 68<br/> <b>Bere</b>, <b>John de la</b>, of <b>Webbely Castle</b>, 293<br/> <b>Berkeroull</b>, <b>Lawrence</b>, Knt., grant by, 296<br/> <b>Bettws Gwerfyl Goch Church</b>, wooden image in, 288<br/> <b>Bishopston Church</b>, 345<br/> <b>Brecon</b>, deanery of, 270       </p> | <p> <b>Brithwyr</b>, y, 70<br/> <b>Bwlch Derwen</b>, find of coins near, 235<br/> <b>Bwlch y Forwyn</b>, <b>Pillar-stone</b>, 71<br/> <b>Bloody Prodigy of Cheese</b>, 282, 319<br/> <br/> <b>Caenog</b>, 117<br/> <b>Caerphilly Castle</b>, 161<br/> <b>Cairn</b> in <b>Park Le Breos</b>, 344<br/> <b>Carew Castle</b>, 27<br/> <b>Carn Goch Common</b>, 343<br/> <b>Castle Martin Church</b>, 62<br/>         ——— Deanery of, 55<br/> <b>Cathedine Church</b>, 275<br/> <b>Cheriton</b> in <b>Gower</b>, 155<br/> <b>Chepstow Castle</b>, 73<br/> <b>Clement</b>, <b>John</b>, of <b>Pennard</b>, 293<br/> <b>Clynog Collegiate Church</b>, 190<br/> <b>Coins</b>, find of, near <b>Bwlch Derwen</b>, 235<br/>         ——— at <b>Caerwent</b>, 225<br/>         ——— at <b>Caerleon</b>, 226<br/>         ——— at <b>Wentwood Mill</b>, 227<br/> <b>Conwy</b>, <b>Plas Mawr</b>, 238<br/> <b>Cosheston Church</b>, 55<br/> <b>Crickhowell Church</b>, 278<br/> <b>Cryniarth</b>, <b>Merionethshire</b>, 257<br/> <b>Cymmer Abbey</b>, 111<br/> <br/> <b>David ap Meuric Vychan</b> of <b>Nannau</b>, 120       </p> |
|---|--|

- Davies, Walter (Gwalter Me-chain), letter from, 261  
 Defynoch Church, 273  
 Dinmore Preceptory Chapel, 317  
 Dolau Gwyn, 253  
 Dolben, John, Archbishop of York, 140, 229  
  
 Edeirnion, Deanery of, 109  
 Effigy in Bangor Cathedral, 52  
 Estimaner, Deanery of, 110  
  
 Ferrers, Lord, 145  
  
 Glendalough, inscribed stone, 46  
 Gnoll, inscribed stones at, 338  
 Gomerydd, Y, 158  
 Gumfreston Church, 59  
 Gwenwynwyn's grant to Ystrad Marchell Abbey, 118  
 Gyddros, 117  
  
 Hodgeston Church, 60  
 Holyhead Collegiate Church, 177  
  
 Ieuan ap Einion, Cywydd i, 257  
 Images, wooden, in churches, 282  
 Inscribed stones at Gnoll, 338  
 Inscribed stone, the Gurmanc, 43  
 ——— the Glendalough, 46  
 ——— the Abercar, 93  
  
 Kemeys Inferior Church, wooden image in, 282  
 Knights Hospitallars, 119  
  
 Lamphey Church, 56  
 Llanbadarn Fawr, Lay Abbot of, 206  
 Llanbedr Ystradwy Church, 279  
 Llandaff, Hugh Lloyd, S.T.P., Bishop of, 141  
 Llandaff, Francis Davies, S.T.P., Bishop of, 141  
 ——— William Lloyd, S.T.P., Bishop of, 141  
 ——— William Beaw, S.T.P., Bishop of, 141  
 Llanddew Church, 270  
 Llanfihangel-Abercorwyn Ch., 122  
 Llanfihangel Nant Bran Church, 271  
 Llangattock Church, 279  
 Llangenen Church, Brecon, 280  
 Llangorse Church, 276  
 Llanhamlech Church, 277  
 Llanmadoc Church, 155  
 Llanrhaidr-yn-Mochnant Collegiate Church, 195  
 Llanrhidian Church, 335  
 Llanthetty Church, 280  
 Llanvillo Church, 277  
 Llangennydd Church, 157  
 Llyfr Gwerneigrion, 238  
  
 Madoc Hethgam, 117  
 Margam Abbey, 330  
 Merioneth, official seal of Arch-deacon of, 110  
 Merthyr Cynog Church, 272  
 Monmouth Bridge Gatehouse, 16  
 ——— Castle, 17  
 ——— Priory, 20  
 ——— St. Mary's Church, 22  
 ——— St. Thomas' Church, 16, 41  
 Morgan's, Bishop, Welsh translation of the Bible, 236, 320  
  
 Nannau, Merionethshire, 253  
 Narberth, Deanery of, 67  
 Neath Abbey, 292, 333  
 Newport, St. Woollos' Church, 3  
 Newtown Old Church, Montgomeryshire, 320  
  
 Oystermouth Castle, 345

- Penderin Church, 274  
 Penllyn, Deanery of, 109  
 Pen-y-crick Tumulus, 334  
 Penrice Castle, 337  
 Penson, Richard Kyrke, F.S.A., 150  
 Perrot, Sir John, 29  
 Pillar-stone at Bwlch y Forwyn, 71  
  
 Raths, Pembrokeshire, 97  
 Report for 1886, 327  
 Rhiwaedog, 253  
 Rhosili, 157  
 Rhys ap Griffith, Knt., of Penrice, 293  
 Rhys ap Thomas, Sir, 27  
 Roman pavement at Portskewett, 83  
  
 St. Asaph, Stratford Nicholas, Dean of, 313  
 ——— William Lloyd, S.T.P., Bishop of, 141, 230, 232  
 ——— Isaac Barrow, S.T.P., Bishop of, 141  
 ——— Henry Glenham, S.T.P., Bishop of, 141  
 St. David's, William Thomas, S.T.P., Bishop of, 142  
 ——— William Lucy, S.T.P., Bishop of, 142  
 St. Florence Church, 57  
 Stackpole Elidyr Church, 66  
  
 Stradling, Sir Edward, grant by, to Neath Abbey, 292  
 ——— Edward, grant to, 295  
 Sudbrook Camp, 81  
 ——— Church, 87  
 ——— Manor, 89  
 Swansea Castle, 302, 341  
 ——— St. David's Hospital, 341  
 ——— St. Mary's Church, 341  
  
 Talybont, deanery of, 109  
 Tintern Abbey, 241  
 Tredegar House, 100  
  
 Usk Church, 90  
  
 Valle Crucis Abbey, 119  
  
 Warren Church, 64  
 Welsh texts, old, 237  
 Wentworth Mill, find of coins at, 227  
 Weobley Castle, 335  
 Williams of Dyffrin Clydach, Neath, 315  
 Wynne of Leeswood, pedigree of, 78  
  
 Ystrad Fellte Church, 274  
 Ystrad Marchell Abbey, 116



## ILLUSTRATIONS.

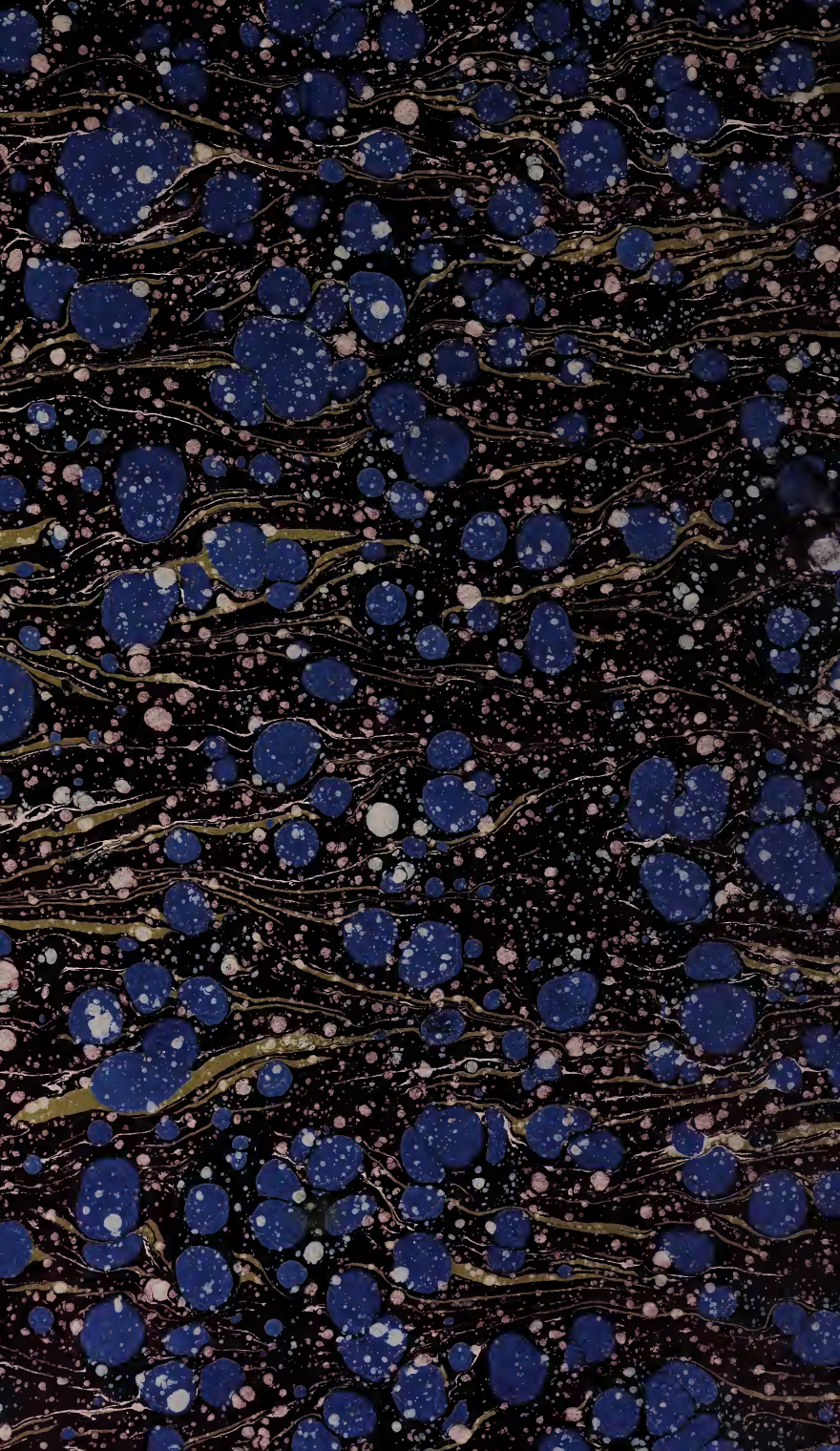
	PAGE
Speed's Map of Monmouth	13
Gate-House, Monmouth Bridge	16
Walls of Room in Monmouth Castle	19
St. Mary's Church, Monmouth	23
"Geoffrey's Window", Monmouth Priory	24
Town Seal of Monmouth	26
Seal of the Chancery of Monmouth	27
Plan of Carew Castle	32
The Gurmarc Stone, St. David's	44
Reverse of Gurmarc Stone	45
Inscribed Stone at Glendalough, Ireland	46
Effigy in Bangor Cathedral	52
Cosheston Church	55
Sedilia, Hodgoston Church	61
Castle Martin Church	62
Warren Church	65
Usk Church, Monmouthshire—South-East View	90
Ditto                   ditto           North-East View	90
Ditto                   ditto           Elevation of North Arcade and	
Details	92
Ditto                   ditto           Plan and Details	92
The Abercar Stone	95
Carved Powder-flask of Stag's Horn found near Hay	106
Seal of Archdeacon of Merioneth	110
Llanfihangel Abercowyn Church and Plan	123
Ditto                   ditto           Doorways in Tower	124
Ditto                   ditto           Tombstones in Church-	
yard	126
Bell in Llanmadoc Church	156
Boundary Cross in Llanmadoc Churchyard	156
Ancient Altar Slab at Cheriton	157
Caerphilly Castle—Plan	167
Ditto                   General View	167
Hall of Caerphilly Castle	170
Plan of Tintern Abbey	248
Crucifix from Kemeys Inferior Church	287
Keep of Swansea Castle	302
Sepulchral Urn	326
Chapter House, Margam Abbey	331
Effigy of Abbot Adam de Kermerdin	333
Arthur's Stone, Cefn Bryn	337
Sculptured Stone found near Capel Colbren	339
Inscribed Stone at Cadoxton	340



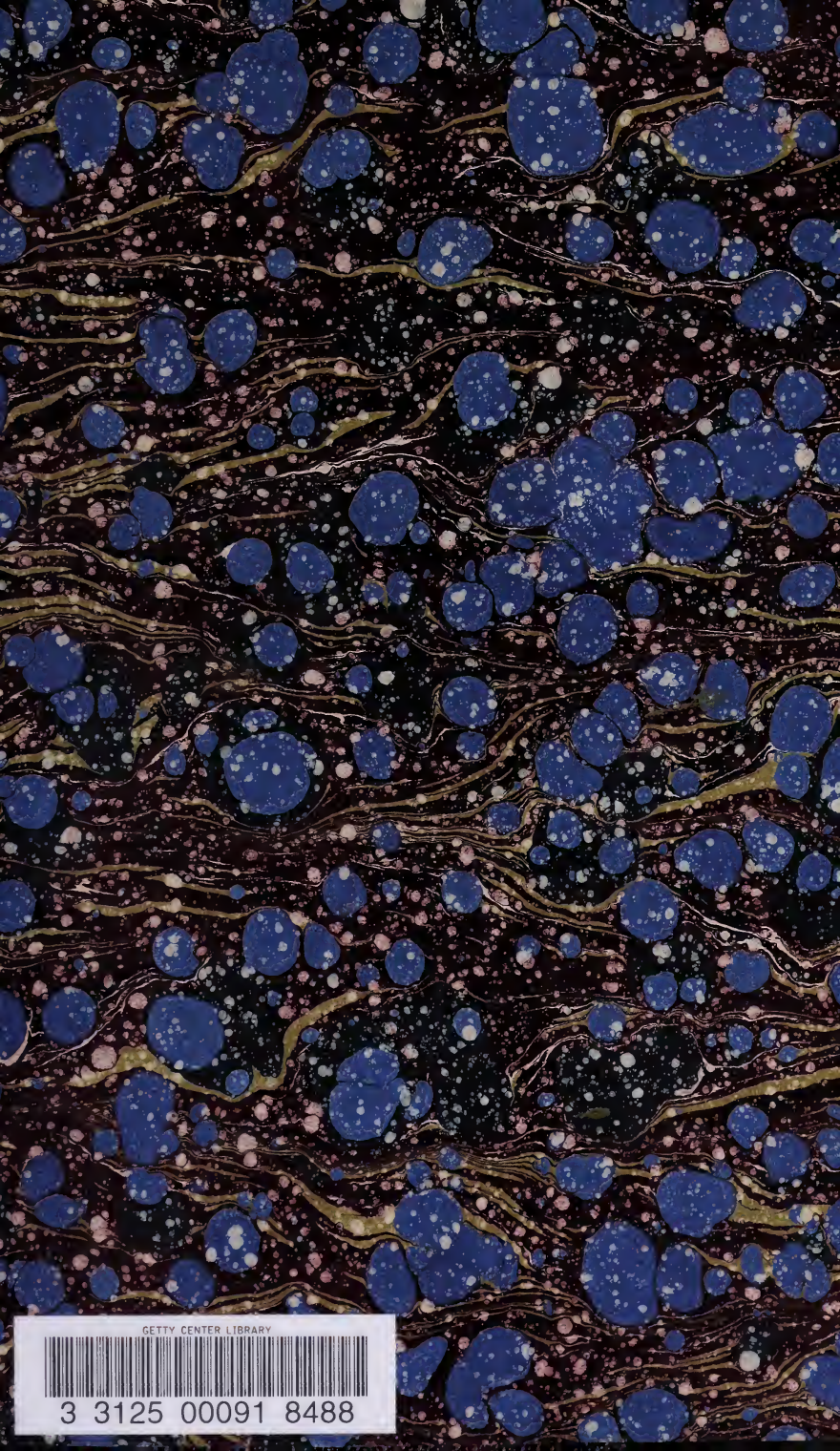












GETTY CENTER LIBRARY



3 3125 00091 8488

